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WHAT I THINK AFTER THINKING

—BY—

Budd Reese Grimsley.

SECOND EDITION.

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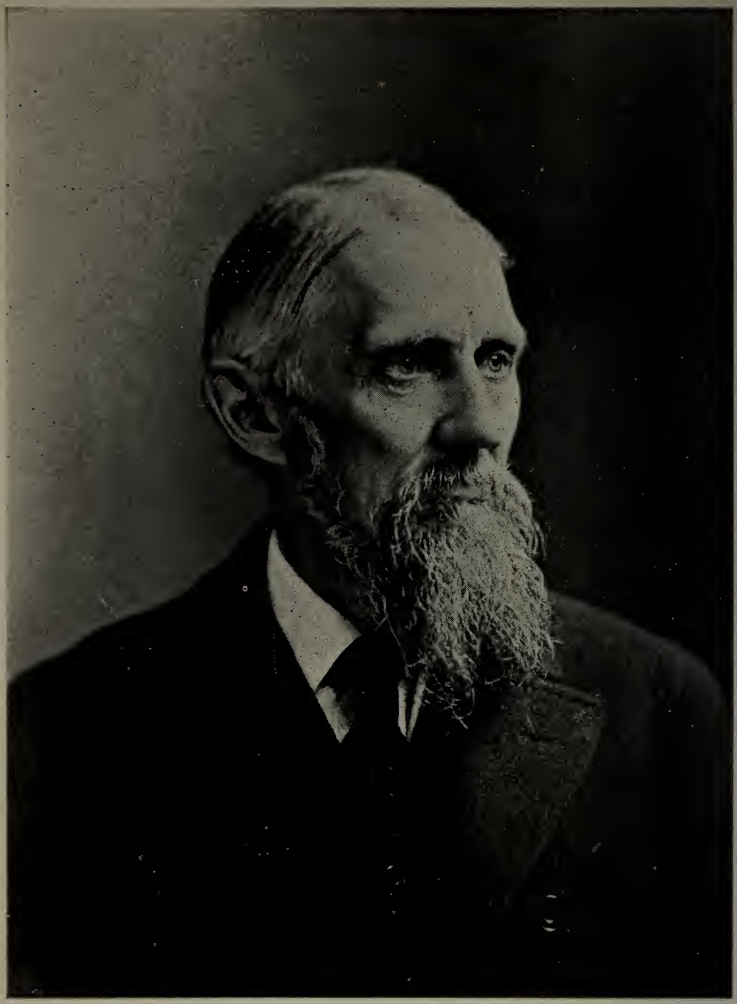

Budd Reeve, Himself.

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THE PRE-FACE.

The pre-face is a face put on previous to being seen all over.

Like many other faces, this one is sometimes very deceptive and misleading.

In matrimony, the face put on previous to marriage is usually one of smiles, pleasant words and attractive personal appearance.

But to live with, it may be uninteresting and disappointing.

This is true of men as well as women.

The pre-face of a book has features, sometimes, like trying to influence a witness to testify in the author's favor; or like talking to a juryman before hearing the evidence.

The true character of this publication cannot be indicated by a pre-face.

Only reading will tell it—and it will be highly gratifying if clear to all after this.

A verdict in one's favor is always pleasing, but to try to influence one in advance is presuming upon the weakness of public opinion.

The writer is fully aware, without being told, that this work is far from perfect. That four times as many ideas

might be expressed in one-fourth the space, but not knowing that even this would insure success, the public is invited to an early inspection, to see whether further effort would bring better reward.

If more time and thought should be consumed, and then the end was failure, it would only add to the size of the disappointment.

As interesting the public is an experiment that only trying can decide, the author hopes to survive this effort.

Buxton, N. D., 26th of February, 1898.

CHAPTER I.

THE OBJECT OF LIFE.

The object of life is the attainment of happiness.

Happiness, like everything else, depends upon and is governed by natural law.

It depends upon capacity to meet or subdue want.

The great problem constantly on the blackboard of life for solution is not how to get rid of our wants entirely, but how to meet and subdue them.

But a single glance at this subject is sufficient to reveal its enormous size and importance. It is so large and peculiar it can only be handled in a limited and peculiar way; principally in sections and small pieces. It would be impossible to take the subject of want all in, and view it on all sides at once, or during a life.

To solve the problem of how to meet and subdue our wants is about like trying to stand on a round ball in the middle of an ocean; if the ball could be overcome the ocean could not; so between the two, the one trying to stand or balance in this way would be kept unceasingly busy bobbing around both above and below the waves.

This is the way it is, in trying to solve the never ending, ever changing demands of want; one minute we are on top, and the next our wants are on top of us.

The subject of want is not only an exceedingly large and peculiar one, but in many respects a delicate one to handle. It is not always pleasant or safe to approach others on the nature of their wants or their capacity to meet them, or even suggest, when we know what they want, what they should do. And it is equally unpleasant at times to have suggestions made to us about ours. The size and peculiar nature of this subject is self-evident; while want is a state man is constantly in, and contending with in some form to meet or subdue, at the same time it is dangerous to overdo the subduing process.

When a man subdues his wants, or anyone else does it for him, so they go off and quit coming around any more, his occupation is gone, and he has to go too; he is permanently broken up.

When a man gets so he don't want anything, that is the end of him; he has to take up a residence in another world. He is not allowed to lie around or even remain on top of earth without wants.

This seems rather strange and sad, but it is true; just as soon as a man quits calling on friends and neighbors, he is dropped out of sight; and the hardest part of it is, he

is never sure of getting what he wants when around and does call for it.

Our wants are peculiar, and noticeable principally on account of their size, great variety and frequency, the length of time they stay, and how we feel before and after meeting them. Some only come occasionally, but when once here stay to the end of life; others drop around regularly every day, apparently to make friendly calls, but have to be subdued before they can be induced to subside. They appear mild and gentle enough when they approach, but if not soon given attention they commence grumbling, and if not promptly waited on they kick, and after this hit so hard a good able-bodied man cannot stand them off or stand up against them only a short time. The best he can do when in good health is to hold them down a few hours; then they get on top and hold him down till he cries enough and gets up and treats them to everything at his command.

Wants do not always come single handed and alone, but sometimes in swarms and droves. Neither do they assault only one place at a time, but often hit the outside, the inside, the front and rear all at once.

There is one that calls us out of a warm bed in the morning to get breakfast. This is no sooner over and the dishes washed than the same thing suggests it will soon be time for dinner. This is out of the way, and the

floor swept, and the same persistent thing suggests, "you must be thinking about supper." And after waiting on it all day, it is an actual fact that it often comes around at bedtime, and tries to get subdued the fourth time in the same day; and would succeed if there was anything at hand with which to do it or the doctor had not ordered a fast.

No wonder life is called a struggle, when every live being has a pack of wants following him like a pack of devouring wolves.

The constitution of the United States guarantees to every man, woman and child "the pursuit of happiness," but it does not guarantee that a single one will ever overtake and capture the smallest part of it.

As everything is made the subject of legislation, from the standard of values to department stores, an amendment should be made to the constitution of the United States, not only guaranteeing the pursuit of happiness but the capture of the much-run-after object.

Here is an opportunity for some enterprising reformer to supply a deficiency in the foundation of our government that would be appreciated by all.

CHAPTER II.

WHAT WANT REALLY IS.

Want is the motive power that moves the long and varied train of life and keeps all in motion.

We find as passengers on this train everybody and everything. Not only the beggar is here, worrying himself and others, because he is a beggar, but the millionaire is an anxious and troubled passenger on the train of life, worrying along with gold for baggage; worrying about that which he has and about getting more.

The preacher, the teacher, the dude, the politician, the law maker, the law breaker, the sick, the well, the pure, the vicious, kings, queens, judges, presidents, the gay, the sorrowing, the infant drawing its first breath and old age drawing its last are all passengers on the long and varied train of life, whirling and thundering over the track of time, drawn by the never ceasing, ever puffing engine of want.

There are no stops or stations along this highway; passengers stepping from the train of life do so with it running at full speed; with a speed so great that when they step off they are hurled six feet in the ground to stay.

Friends groan and moan when they see fellow passengers alight, but rush on with the flying train, leaving those who quit the journey to be cared for, they know not whether by imps or angels. On it rushes, on it rumbles; into forests of darkness, over swamps of evil, through fields of peril, up mountains of labor, into the valley of death, it crashes and plunges.

Notwithstanding its speed and dangers, more get on than off; everyone seems anxious to take a limited ticket on this through flyer. Why? Because it has Faith for a headlight and Hope for a signal behind.

CHAPTER III.

NATURAL LAW.

If happiness is the object of life, and its foundation is natural law, to attain the greatest of all objects, the one that is the light of life, it is necessary to look into and study natural law.

The foundation of natural law is,

THE NATURE OF NATURE.

Like everything else, nature is founded on natural law.

Its foundation is the Universal Trinity.

Nature is a very large Trinity within itself.

Its parts are the animate, the inanimate and conscious animate.

The inanimate embraces the earth—all that grows from and is deposited in it.

The animate embraces all living things that move.

The conscious animate is that part of nature known as MAN.

This is the crowning part, the part which towers above the unthinking like a lofty mountain above the level of a

low plain. This part is not only aware of its own existence and that of surrounding objects, but possesses the quality of being able to investigate and appropriate the other parts to itself as well as sit in judgment upon itself in so doing.

It reflects upon the object of its creation and the nature and object of the creator in creating it.

It possesses the power of weighing things inferior and superior, natural and spiritual, finite and infinite.

The conscious animate, or man part of nature, is that quality or principle in nature through which the other parts are made known.

Through the trinity of nature we trace the trinity of all other things. All things belong to nature, bear its impress and are governed by natural law.

CHAPTER IV.

THE UNIVERSAL TRINITY.

This is the foundation of all foundations, including nature and natural law.

This is the first and greatest of all subjects.

This is the reason why all other subjects exist.

This is the light and power behind life.

It is impossible for anything to have a beginning or an ending without coming from and returning back into this Trinity.

This being the first cause of all, it is the most important of all things to look into and study.

THE UNIVERSAL TRINITY

is founded on the infinite and universal principle that the union of two different bodies or substances creates a third, the nature of the third being like the two united.

It is also a law of the universal trinity that all things have parentage.

It is also a law of the universal trinity that everything is a trinity in nature, because it springs from a trinity.

THE FAMILY CIRCLE IS A TRINITY.

Its members are the father, the mother and the offspring. Without these parts united it is not a perfect family circle, it is only a part of a circle; to be a complete circle it must be a trinity.

MAN IS A COMPOUND TRINITY.

In nature he is earthly, animal and spiritual; moral, mental and physical.

His beginning is a trinity and his ending is a trinity. He comes forth through inception, conception and birth, and passes away through infancy, manhood and old age.

TIME IS A TRINITY.

Its parts are the past, the present and the future.

As the union of two different bodies or conditions creates a third, the third being like the two united, if a man unites himself with the Prince of Light the fruit of the union is good; if with the Prince of Darkness the fruit of the union is evil, and the spirit of evil is manifested instead of that of goodness.

"By their fruits ye shall know them."

"For of thorns men do not gather figs, nor of bramble bushes gather they grapes."

Never was natural law more clearly recognized and taught than by the Holy Savior.

He taught that a union with good produces good fruit, and with evil, evil fruit. This is natural law in the purest and simplest form. The fruit of any union is a trinity, but in nature it may be exactly opposite.

It makes a vast difference with what we unite and what unites with us.

Here is where good judgment and good sense are of superlative value.

Success in life depends upon being a judge of proper unions; happiness and misery are embraced in this, which is true of matrimony, politics, religion, business and friends.

That with which we unite has an influence and affects us either for good or bad; hence the importance of wise unions.

CHAPTER V.

THE KEY TO THE FRONT DOOR.

Please look at this key and see where it belongs.

It is the key to the front, not the back, door.

The front door is the proper entrance to a house; all intelligent people go there and press the button on the outside, if there is one, then wait for those on the inside to do the rest.

NOTICE.

Do not pound at the back end of the house, but ring the bell in front. The back door is bolted on the inside, the windows are fastened down and the domestic is out making calls. Your humble servant is in charge of the front door to-day; walk in, have a seat, and if you please let us look over and talk over the general arrangement of the great mansion in which we find ourselves.

Natural law is the key to the front door of all knowledge and all development. Therefore, the study of nature is the only way to unlock the order of creation, gain knowledge and make advancement.

Nature held sway as the only teacher long centuries before the printing press and books existed, and it will continue to hold sway long centuries after they are forgotten and gone.

The study of nature is like the study of music; after learning one part on its key board it is not so hard to get the second, and so on. Everything grows easier and clearer through study and practice.

CHAPTER VI.

MY EXPERIENCE WITH MUSIC.

I am not a musician or even a small part of one. I took up the violin when a boy, but was not long in becoming convinced that the world and all the neighbors would be just as happy and well off if I laid it down again.

I caught the musical fever from hearing a neighbor boy play "Old Dan Tucker." This was the only piece he pretended to, or could, play, but to me it was wonderful and delightful.

He said it was very easy to master the violin and a very pleasant business to carry on after once mastered. Taking his word for it, I walked twelve miles in the mud and purchased what was represented as a very fine instrument. A complete outfit was triumphantly secured for four dollars and carried home. The bow cost one dollar and fifty cents, and the main instrument, with strings, keys, bridge, sounding post and tail piece thrown in, cost two dollars and fifty cents.

Every one who saw it, and especially after hearing it, said the bow was a great bargain, but that two dollars

and fifty cents in good money was altogether too much for the main piece of furniture—notwithstanding the free trimmings.

The only one in the neighborhood to go to for instruction was the boy who played "Old Dan Tucker." It was a mile over marshes and through woods to reach this musical genius, but no time was lost in getting to him.

He strung up my prize instrument, tuned it, and rosined my new bow. He did not play by note; he said notes were only intended for those who did not know enough to play without them. That where one had talent of his own, notes were only in the way. He played by what he called "rote."

He showed me just how many times to draw the bow on an open string; which string to draw it on; which finger to put down first and where to put it, and so on, till he had shown me every move to make from start to finish. I still regarded him with wonder and admiration. This instruction pertained solely and alone to playing "Old Dan Tucker"; it could not be transferred and used anywhere else, or for any other purpose.

Then we commenced, and "Old Dan Tucker" never got a worse tuckering on earth than we gave him before letting up. We tuckered away for hours. At the end of this first lesson and effort the perspiration poured off

me as from a plantation slave picking cotton under a hot sun.

My instructor was full of high ambition and pride; he wanted me to learn to play what he called a "full tune" the first time I took up an instrument. He wanted it for two reasons. He said it would be a good advertisement for him as a teacher, as well as a fine showing for my talent; that if I could do this, it would "surprise and delight the old folks at home," and they would be more willing to have me practice in the house; that they would buy all necessary fiddle strings, thinking that some day I might be a great player. He spoke from experience and wanted to steer me clear of breakers, as he was driven to the barn to enjoy his talent. I fully agreed with him; then we sawed away more enthusiastically than ever on "Old Dan Tucker."

When ready to go, after my first lesson and effort, he pronounced me in every way a promising and satisfactory pupil; in fact, up to his idea of what a beginner should be. Before leaving, he went all over my new instrument to see that it was in perfect tune; he put more rosin on my new bow, and started me off in the best possible condition to "surprise and delight the old folks at home."

But before reaching home I fell down, and some of the keys slipped; all plans vanished. I could not tune a violin any more than I could fly. So I immediately re-

turned to get my instructor to go home with me and take his own sweet instrument along. My efforts were successful.

When everything was pronounced in order, we started in to "surprise and delight the old folks." We succeeded in surprising them, but they did not say a word about being delighted.

Before leaving me alone again, in possession of a new instrument, he gave me very complete instructions about keeping it. I supposed the best way to keep it was not to put a chattel mortgage on it. But this was not what he wished to tell me. He said the violin was a very delicate as well as a very sweet instrument; that it could not be exposed to heat or cold without affecting it, any more than a delicate girl could sleep with her feet out of a window in a cold room without getting cold and making her feel out of tune next day—in short, unstrung. That it should be kept dry, but not allowed to hang too directly over a red hot cook stove. That it improved by age and use; that in reality, where one was able, it should be put in a silk bag and kept in a box, but not the wood-box behind the stove.

He cautioned me very particularly about painting and varnishing too often; all he said was committed to memory, and not having a silk bag or any particular kind of box, I wrapped it in one of my best shirts and laid it carefully away in a large trunk all by itself.

After he had gone, I asked my mother how she was impressed with my instructor. She said all the players she had ever seen or heard took hold of the lower end of the bow instead of grasping it with the full hand in the middle; that they did not stamp their feet hard enough to break a hole in a barn floor or spit on the keys to make them stick.

This did not indicate to me, however, which style she liked best, that of my instructor or those she had heard and seen previously.

The next night, bright and early, I went to take a second lesson; or rather put in the second night on the first. We sawed on the same old tune till tired out.

My instructor said he was not old enough to know whether age improved the violin or not, but if there was anything in use doing it, we would have two of the best fiddles in the United States inside of six months. It is not bragging, if I do say it myself, never did instructor and pupil work harder to succeed. I was proud of him, and he was the first one who ever seemed perfectly bound up in me. After about a year of constant practice on this one piece, by not allowing our minds to wander and get off on anything else, we had "Old Dan Tucker" down to what we both agreed was a "fine point."

I could make every flourish and quirk just when he did, and as he did, including time-keeping with both

feet. We were like two pulleys on one shaft run by the same belt. We were Siamese twins in music, joined together by fiddle-strings instead of a string of flesh.

After becoming master of "Old Dan Tucker," he surprised me one day by saying, "I have caught another tune."

"Where and how did you catch it?" I asked.

He had such perfect confidence in me he would tell me where he caught everything. He had been to a country dance, and while looking perfectly natural and not showing any signs on the surface that anything unusual or important was going on inside his head, he memorized one of the player's best pieces through his ear, without seeing it with his eyes, and brought it all home with him in his mind in perfect order.

The name of this piece was, "O Jennie, My Toes Are Sore."

I thought I should go wild when I heard it; it was different from "Old Dan Tucker." It had tweedle dums and tweedle dees all through and over it. It had a high part and a low part, and he put in a large number of variations, which I supposed at the time were regular parts of the "new tune," but found out later were his own improvisations.

I had become such an ape at imitating him, we played this piece together in a surprisingly short time. All he

had to do was to make a motion and I duplicated it. If he scratched his head, I scratched mine. If he swung on a high limb or head down in the cage, I did the same. Whatever string he sawed or fingered, I sawed and fingered exactly the same. Whatever gesture he made I repeated it, and felt that in so doing perfection itself was being reflected.

We were so pleased and delighted in being able to play what he called "two tunes" that we looked for a third, and in addition to "Old Dan Tucker" and "O Jennie, My Toes Are Sore," we captured "The Camels Are Coming"; then "Haste to the Wedding"; then "The Soldier's Joy." Things came so easy and fast now, the first thing we knew we were playing "The Devil's Dream," "Fisher's Hornpipe" and "Money Musk" at country dances, and unwinding "The Grand Opera Reel" under his interpretation and leadership.

He finally became master of such a master mind that he could stand on the outside of a hall with his ear to the keyhole, and carry away a whole night's program without being detected or suspected of anything wrong. He might be crammed full of new pieces taken in through his ear at a keyhole and walk off perfectly sober and natural without staggering, so great was his capacity and self-possession.

As before stated, after getting the first piece it is not so

hard to get the second, and so on. Everything grows easier through study and practice, whether it is following a country boy's fingers on a violin to learn "Old Dan Tucker," or delving into the depths of nature to find the key to the front door of knowledge and development.

After getting the first and simplest piece on nature's keyboard, although it may be imperfect, if perseverance and labor are continued, it opens the way to the second, which acts as a light to enable the first to be seen more clearly, and so on, to the third, until one finds himself going on and on, through numberless worlds or wandering like an exile on the shores of time in boundless space.

It is impossible to tell what my life might have been had my instructor lived. He was taken away young. The last time I saw him he was on a spirited horse going to play for a country dance in the winter of 1863. He had his violin in a grain sack, tied around his neck, hanging down his back.

A young man, a soldier in the army who had been in a hospital sick, had been given a furlough to come home to recruit his health. Friends had made a dancing party to cheer him up by celebrating his return, and my instructor was invited to furnish the music. He was then on his way, he said, to tangle the country girls up in a dizzy waltz and make a sick soldier feel like returning to the army to be shot at for his country.

I met him at a road crossing called "Miller's Corners," where two roads crossed and are still crossing each other on Stillwell prairie in La Porte County, State of Indiana.

In the center of these roads stood a post covered with guide boards pointing the way to different points. One board pointed west, and said, so many miles to "Door Village and Valparaiso"; another pointed east to "Lemon's Bridge and Plymouth"; one pointed north to "La Porte," and one south to "Kingsbury and Union Mills."

I met him here on my way home from school. I was then principal of the "Bald Hill Seminary," and as much as I admired my old instructor and loved music I could not take one minute from this institution of learning, for I had to study night and day to keep ahead of the big classes, so they would not catch up and run over me in arithmetic, or some other common branch, or I might have gone with him.

OUR PATHS PARTED HERE FOREVER.

It turned out that the young man home from the army to recruit his health had been exposed to smallpox, and my instructor picked that up instead of any more new tunes, and the result was it forced him to lay down his violin and take up a harp.

To say this change made me sad and lonesome does

not express it. The charms of the violin vanished and I never felt prepared to accept a harp.

The first thing I did was to get vaccinated and try to find consolation in a few such pieces as "Lily Dale," "The Last Rose of Summer" and "Home, Sweet Home." But it was without comfort; lightning had struck so near my door, all desire for music was taken away. I read in the Bible where it said, "Two women shall be grinding together; the one shall be taken and the other left." "There shall be two men in one bed." "Two men shall be in the field; the one shall be taken and the other left." How clearly all this scripture came to me, only in my case two fiddlers were sawing on fiddles.

Being left without a live instructor, I got what is called an "Instruction Book," to see what could be gotten out of that; but it was, just as my lamented instructor had told me, "only in the way."

All I could make out of it, or see in it, was a lot of characters and figures that looked like so many pothooks and little rings, painted black and hung out on a wire fence to dry. Still, I knew this could not be so, for they were so terribly dry when I looked at or went near them, they puckered me up all over.

At the end of these lines were a lot of figures standing on top of each other, marked 2-4, 3-4, 4-4 and 6-4 time.

These were altogether more and different kinds of

time than I knew about or had ever had any experience with, and it was impossible to get up the slightest interest in these odd, dry, strange characters and dull numbers. What I wanted was a good time, such as I had been in the habit of having with a real live instructor. Not finding this in the book, the violin was given up; I still have two, but for years they have remained as mute as the stone over my departed instructor's head.

CHAPTER VII.

THE FOUNDATION OF MUSIC AND ALL OTHER THINGS.

It was impossible to get an idea of the theory or foundation of music until after finding the key to the front door; after this, not only the theory and foundation of music, but many other things were discovered.

For years I pounded at the back door, not knowing the key to the front was in plain sight. The fact is, I did not know the key when I saw it, and really did not know where to look for the front door. The most I knew was something was wanted and wanted badly, and not knowing where or how to get it, I stood and pounded at the back door something like a half century, without the slightest response or recognition from the inside.

No one even lifted the curtain at the back window to peep out to see who was there. About the same sights and conditions prevail around the back door of creation, and the same opportunities are afforded to see the inside of the great mansion and its beautiful appointments as are found anywhere, by looking at the outside of the back side wall of a structure to see its interior. The most

found and seen around back doors are drowsy bugs and spiders that entertain themselves crawling up and down without knowing anything about or appreciating that which is within.

After pounding at the back door until white with age, I went around to the front door and tried something that was thought might be the key to the front door, and it flew open instantly; and here we are, in the most magnificent and wonderful of all mansions, planned and constructed by the Supreme Architect of the Universe. Now that we are here, let us look at its many charms and wonders, and gather all possible in reference to its appointments. Everything in existence, or that has been, is here, and bears the impress and likeness of the foundation walls.

Everything turned out in creation bears the stamp of the Creator.

The great Creator puts his name and brand on all He creates, the same as any first-class manufacturer.

Everything turned out is not marked God's best, but everything turned out is marked God's work, the quality of which is shown by its character.

To make everything clear and the way easy, the trinity of creation must at all times be kept in view.

The nature and object of the Creator must be judged from the use and effect of His creations. The effect of

the creation furnishes a classification for that which is created as well as a fac-simile of the Maker's signature. The Great Creator has a great many styles and ways of signing His name.

We say everything in existence, or that has been, is stamped with the outlines and bears the likeness of the foundation walls of the universe.

How do we know this?

We find it stamped on the key to the front door and photographed on every part of the great mansion.

How do we know we have the key to the front door of creation, of all knowledge and all development?

We know it, because all creation, all knowledge and all development tell us so.

The law by which knowledge is obtained is as fixed and well known as any other law of nature.

The first step in acquiring knowledge is to decide upon a principle or plan on which to labor or direct investigation to determine certain results. Framing the plan, or fixing the line, on which to investigate is called

A THEORY.

Like everything else, a theory must be based upon natural law, have a promoter and an object for promotion.

After deciding upon the plan or theory on which to direct investigation, which is experimenting before the

theory is proven to be true, the next step is to labor to prove the correctness of the theory by practical use and demonstration,

WHICH IS CALLED PRACTICE.

Theory and practice go together, and are one and inseparable. Theory is the plan upon which practice is conducted, and practice is the proof of the correctness of the theory.

Without a theory shows in practice to be in harmony with natural principles and founded upon natural law, it is a false theory and cannot be followed; for natural law is the only foundation on which any structure can stand or be maintained.

So much for theory and practice, which is the foundation of knowledge. Knowledge commences in experiment and ends in acceptance or rejection, according to the decision of practice, under natural law.

In studying natural law, or the nature of nature, the first step is to look for the theory or plan on which nature is founded; find its foundation and support; after this, its use and object.

Nature is based upon and governed by natural law, the same as everything else, and its foundation is fixed and knowable. To prove the correctness of this theory, let us look at the base on which nature stands; if this base

cannot be clearly presented, an imaginary one can, too strong and perfect for human power to dispute or tear down.

Proof consists in showing the harmony or relation between different parts and conditions; to do this, some condition or part must be positively known and agreed upon by all.

In surveying, everything is run from what is called a "base line." It is called a "base line" because all surveys are based upon this one certain line established by the government.

The location of this line is not so material as the fact that it is fixed and absolutely at rest for a base. If the base moves, everything resting upon it moves in proportion, if not destroyed entirely.

If we say the northeast quarter of section numbered twenty-five, in township numbered one hundred forty-eight, north of range numbered fifty-one west of the fifth principal meridian, we mean a particular point or piece of land established by measurements from the "base line." The "base line" is the foundation of this and all other descriptions, great or small. It is easy to locate a starting point, but to determine the ownership and name of every resident on each description would be an endless task, although every description is based upon and hangs upon the one "base line."

rest upon two base lines of equal size and length, parallel to each other. It takes two to locate and support nature and natural law, they are so much larger and more complicated than everything else.

The base lines upon which nature, the Universe, and all things in creation rest, are fixed and immovable beyond the power of even the Supreme Architect to vary or depart from in the slightest degree.

God Himself, and all worlds, are anchored to and suspended from these lines.

From these base lines the Supreme Architect makes all measurements, draws all plans, bases all work and calculations, and everything brought forth bears their impress and likeness.

Here is the commencement of all things, the end of all things, the foundation of all things. Work to be enduring and perfect must be in harmony with and on these lines; if not, it is out of order and cannot stand. The name of one of these lines is

TIME,

the other

SPACE.

Neither of these have ever moved, expanded or contracted, and never will. Both are stationary, without beginning or end; beyond comprehension, but ever present.

Neither are affected by changes or conditions. The clock may stop ticking, it is nothing to Time. If the sun should turn to darkness and the moon to blood; if every planet, every world, every star, everything in creation, should drop into oblivion, it would be no more to Time and Space than the bursting of a soap bubble in the hands of a happy child in a summer sun.

The changes that take place and the work that goes on in the presence of these Great Ancestors are without end; but they have no more effect on these base lines of creation than a grasshopper would have in trying to unbalance the world by bearing a little heavier on one of its crooked legs than the other.

Every breath we draw and move we make are in the presence of these unknown and unknowable conditions; conditions which make a deep impression upon us while we never make any on them.

We come, develop, change and go forth in their presence; they neither smile nor shed a tear.

Foundations and base lines would be useless without something to rest upon them.

We now approach the greatest and grandest of all subjects, the fountain head of nature, the well spring of creation, the soul and light of the Universe.

Let us linger here long enough to draw one breath and behold for one moment the sublimity presented from

this lofty summit. Then, with new and inspired hope, let us toil on to fill the place assigned to us as the conscious animate part of nature. Let us rejoice that we are able to survey creation from the highest of pinnacles, and as we do so, that we are grasping the key to the front door.

We ask again, how do we know this is the key?

We know it because all creation, all knowledge and all development tell us so. In addition to this, the key we are grasping will not fit anywhere else, so it must be the key to the great front door of creation, knowledge and development. It is the only key that unlocks the door leading to the pinnacle towering above all others, the only place where we can get a clear and perfect view of our surroundings—so it must be the key.

It is a principle of nature and natural law that the union of two different substances or conditions create a third, the nature of which is like the two united.

It is also true that the term father implies offspring. It is also true that the term father implies mother, as well as offspring; it being absolutely impossible for spirit, man or beast to become a father or be an offspring without the reciprocating and corresponding mother.

That the family circle is a trinity, the naming of any member of which implies others, and the principle that the union of two different bodies creates a third, is as straight and unswerving as an arrow in nature, whether aimed at the head of the Universe or a blind insect.

Time is spoken of as

"FATHER TIME."

Where, then, is the implied mother and offspring?

There is but one thing opposite to and corresponding to time in nature, and that is

SPACE.

As like begets like, the union of Eternal Time and Eternal Space must be the ancestors of

ETERNAL LIFE.

Here we have the Universal Trinity and the birth of creation resting upon natural law.

This is the Trinity of Trinities, the family circle of creation; the great Royal Family, from which all others spring.

The proof in support of this theory is, it is impossible to conceive of life being in advance of time and space or coeval with them.

The further proof is, this theory stands the test of investigation, and not only harmonizes with all natural law, but proves itself to be the foundation of nature and natural law.

Time is the only father who never dies, and Space is his consort and only equal.

As it is natural for that which is produced to partake

of the nature of that which produces it, everything in existence bears the impress and is governed by the first, original and eternal ancestors; it would be impossible to be otherwise.

Time and Space being in advance of all things, greater than all things and the parents of all things, naturally predominate and impress their characteristics on all things, including life. Life is an infant of diminutive size compared to its ancestors, Time and Space.

Life is a condition, evolved from and dependent upon other conditions. Time and space are not; they are conditions that exist regardless of other conditions. They create conditions and are not subject to conditions or changes.

They are the supreme parents before whom everything bows, even life eternal.

If all things bearing the impress of life were heaped in a pile, it would not go as far towards filling time and space as a peck of dust scattered over the earth would go towards darkening the sun; everything is great or small by comparison.

All actions and operations are based upon some known or supposed condition. The highest possible work in which man can engage is in promoting conditions or discovering conditions that will promote knowledge and happiness. Without knowing conditions, or some theory

on which to meet these ends, all labor and actions are in the dark and may be only movements of ignorance.

The concentrated mind of man and the wisdom of all ages have not and cannot conceive of anything higher than the Universal Power that creates and governs all things.

The nature and disposition of man is to inquire into conditions that govern him. If not interested or engaged in this he is not tending to the highest ends and aims of life.

It makes no difference where the start is made or the direction taken in tracing the chain and nature of creation. Investigation can be conducted just as well by going down as up. The chain of creation connects in all directions, otherwise it could not be a perfect chain; the important end is to be able to follow it to a clear conclusion.

Start at the bottom and go clear up, or start at the top and come clear down, requires equally great knowledge or science; development is complete in either direction.

Studying God, to find out man, or studying man, to find out God, is one and the same subject. To know the relation of one, is to know the other; man is just as far from having himself located at his Maker, and he cannot correctly locate one without properly placing the other.

If man could answer in reference to where he came from, what he is and where going, he would know the design of the Great Designer; to determine this, some study man, and some study God. Some commence at the bottom and go up and some commence at the top and come down. But whatever direction is taken the chain is unending.

When we say the object of life is the attainment of happiness, the door is open to every subject pertaining to life above and below; its beginning, its end, its support, its development. And last of all, its object, which is the great and crowning part.

If the object is happiness, there must be harmony. Perfect harmony means the agreement of all parts; if all parts were perfect but one, there would not be perfect harmony, consequently to be perfect, all parts must be understood and united.

Whose life and happiness are we talking about? Man's.

Who is man? We say he is the conscious animate part of nature, bearing the impress and image of his Maker.

Who is his Maker? The author and founder of nature and natural law.

Who is this author and founder? The Trinity of Universal Creation.

What trinity is this? Eternal Time, the Father of all

things; Eternal Space, the Mother of all things, and Eternal Life, the offspring of these great original ancestors.

What is there that has always existed besides time and space? Not anything.

What is known about time and space? Only that which is revealed through the birth of life.

From what time is time computed? From the birth of life.

Can life come into existence without parentage? No, it can only come forth by being born.

Where does life come from? It comes from a germ or seed planted and developed through time and space, the same as all other things.

How many kinds of life are there? Two; transitory and eternal.

What is transitory life? That which is transient or limited by time.

What is eternal life? That which survives and rises above conditions and changes of time.

How is eternal life attained? Through nature and natural law; through conception with eternity; by entering into and passing a sufficient amount of eternity to be born into life eternal.

Can anything but eternity give birth to eternal life? No. Like begets like; only eternity can beget eternity,

the same as light begets light and darkness darkness. Only the trinity of the Godhead can impart light and life everlasting. Only the Eternal Father Time and the Eternal Mother Space can conceive and give birth to Eternal Life.

What is death? One of the natural changes of time. It is the end of the transitory existence and conception with eternity.

Where does conception with eternity take place? In the earth and with the earth, where all seed has to be deposited, to develop into life, either transitory or eternal. Here the original elements of nature come together.

What is the resurrection of life? It is life born into eternity from the earth. There is but one entrance to eternity; that is at the end of transitory life, through the door called death, leading into the earth. Death means conception in the womb of eternity. To gain eternal life, man must be conceived, formed and born through the eternal parents.

How long must a man remain in eternity before being born to eternal life? The natural theory would be, he would have to remain there the length of time it took Mother Space from her first conception with Father Time till the birth of her first born into eternal life.

How long was this?

Only the two eternal ancestors know or can answer;

it may be a secret between them which even the spirit of eternal life cannot tell. It may have been millions of centuries; it may have been billions; it may have been trillions; it makes no difference; Father Time and Mother Space had all eternity before them in which to make love; all eternity before them in which to anticipate the coming glory of Eternal Life, of eternal fatherhood and eternal motherhood; and there was all eternity to inherit.

What were a few million centuries more or less in this case? Nothing.

What is it in life to come? Nothing.

What great, grand and magnificent ancestors are these, and what an heir is Eternal Life. What mighty affection; what unending love.

Never did mother have such generous lap on which to hold an infant as Mother Space. Never did giant have such arms to toss a new born babe as Father Time. And what a beautiful child is the child Eternal Life. Its smile lights the eternal heavens; its voice is eternal wisdom and harmony; its breath perpetual incense. It can breathe upon dust and make it conscious; call it forth in its own image and likeness. Wonderful, wonderful child.

It has planets for rattle boxes, and sun, moon and stars to bespangle its playhouse.

When Mother Space pressed this infinite jewel to her

bosom, her tears of joy formed the oceans. When Father Time beheld this precious heir and heard eternal silence broken by its cry, a wellspring of affection flowed from his heart and formed the rivers and dews; rivers and dews which still sparkle and dance in the sunshine of eternal smiles; rivers and dews that will go on sparkling and smiling with gladness forever.

What is the nature and character of this heir of eternity? It inherits the nature and estate of its eternal ancestors; it could not inherit anything else.

Its nature is to occupy, enjoy and improve time and space.

The spirit of eternal life is perfectly balanced and could not be otherwise. Being the offspring of two infinite perfections it inherits perfection; only perfection can inherit eternal life.

It is impossible for anything in creation to get away from the exact center, or be out of balance with eternal time. Everything and all things are balanced exactly between two eternities; the eternal past and the eternal future. It is the same way with eternal space, it is equally large in all directions, so that the point of existence is always in its exact center.

The point of meeting and conception in time and space is in the exact center of both, and this point is beyond infinite power to remove or displace. So the fruit of the

union between these perfectly balanced ancestors is an equipoise and perfection in eternal life.

Eternal Life must be perfect, because it comes from two absolutely perfect and infinite sources. Eternal Life is the birth of perfection from perfection; it has to be perfect in order to be eternal—this is why it is eternal—being eternal is proof of its perfection.

The equipoise found in and evolved from the ancestors of Eternal Life is the foundation of perfect wisdom, perfect love, perfect harmony, and perfect everything else spiritual and natural. Its presence being universal, it is reflected in all things and is the standard by which all things are measured from the Universal Trinity down.

The equipoise found in and evolved from the ancestors of Eternal Life, being found everywhere and in everything, is the foundation and cause of man's inborn consciousness of right and wrong; of perfection and imperfection, and of a supreme power over him.

As man springs from an eternal source, it is the most natural of all things that he should turn towards and look into eternity, the source from which he came and must go. That he should have an inborn desire to study it, is nature and natural law.

Eternal Life having Eternal Time and Space for ancestors and all eternity for inheritance, and its natural nature being to develop its inherited nature and posses-

sion, is why the greatest strength, wisdom and perfection is in the direction of eternal development. It is eternity working to preserve and keep up eternal order and its own advancement.

The ancestors of creation being the authors and founders of all things, including nature and Eternal Life, the greatest desire and highest aim of life is to be in harmony with and continue with time in space. Or it might be said, Time and Space being great creative powers, they are constantly striving to increase and spread Eternal Life that they may be loved and appreciated, and, like dutiful offspring, Life reciprocates by constantly striving to enter into the joys of its ancestors.

The increase and spread of life, both transitory and eternal, is the great force back of nature, all creations, all worlds, all nations, individuals and advancement. This increase and spread, with all parts bearing and being dependent upon each other, forms the endless chain of existence.

By following the trinity of nature, everything harmonizes from the Creator down to the smallest atom in creation. Through this trinity, light and grandeur are shed upon everything. Looking at the Godhead through this trinity, is not the invention of a weak and idle brain, but the unfolding of the fixed and unalterable union between Time and Space, the greatest and oldest of all unions and ancestors.

It is not a theory of presumption; it is not one of irreverence; it is not speculation calculated to lead from old and beaten paths to dangerous grounds, or bring the Supreme Being below the Supremest of the Supreme to view creation in this light.

By looking at the Godhead, through the trinity of nature and natural law, the most profound love and admiration is awakened for the Author of all things. For this view makes all things supremely grand and infinitely infinite.

By looking at the Godhead, through the trinity of nature and natural law, eternal time and eternal space, which are beyond the power of infinity to grasp and fill, are not only found to be present and tangible attributes of a living God, but are reduced to the fineness of a single breath, and not only found to exist in everything from man to mollusks, but to be a part of everything. Everything finite and infinite blend through the trinity of nature.

Life can be called intelligence evolved from time and space. If this is not an intelligent definition, it is for lack of intelligence to make it more so.

Through the trinity of nature and natural law, a foundation is found upon which to build from earth to heaven. Through this trinity a foundation is found on which to build that is clear, while the work to be done and the

end to be reached are far beyond comprehension. The trinity of nature and natural law furnishes a road to follow and a way to follow it, while the grand end and fair object are far beyond the vision.

We follow this road because its straightness and smoothness inspire confidence in its direction; it is a great and magnificent highway, run by a Surveyor who knew His business when He laid it out, and knows it still.

By following this highway developments are brought out that otherwise could not be developed. By this light the Bible can be clearly read and interpreted.

CHAPTER VIII.

HOW THE BIBLE IS READ AND INTERPRETED THROUGH THE TRINITY OF NATURAL LAW.

"And God said, Let us make man in Our image, after Our likeness." Gen. i, 26.

It would seem from these plurals which God recognized in speaking, that more than one was present in consultation on the subject of making man, and that more than one was to be considered as to the form in which he should be made and whose image and likeness he should bear.

WHO IS "US" AND WHO IS "OUR"?

These plurals are highly important and divinely significant. This is not a proposition at a town meeting; it is not a plan being discussed in a bar-room or at a card table as to the affairs and importance of man.

The spirit of Eternal Life is here speaking.

Who is it speaking to?

It is certainly not addressing man, for man is not yet made and is not present. The Eternal Spirit is not talking

to the dust, for it has not yet been moulded and made a living soul.

The Universal Trinity and natural law tell to whom the spirit is talking. After centuries and ages have passed, man is still here, thinking and deliberating on the subject of himself; who he is, where he came from, where he is going, why he happened to be man, and what God's image is.

The language of the Bible shows clearly that before man was made there was a consultation and that there were thoughts and suggestions, for the spirit of Eternal Life says, "Let us make man in Our image, after Our likeness."

In using these plurals "Us" and "Our," it seems to be suggesting and asking for a privilege to do a certain work in a certain way. Who else was present equal to and greater in power than the spirit?

This is answered by looking at the exact situation and work under consideration.

The Trinity of Trinities, the Great Royal Family of the Universe, and all creation, are in a cabinet meeting, deliberating and deciding upon a plan to perpetuate eternal grandeur, glory and happiness; and at this cabinet meeting, with all members present, it is officially decided to raise up the dust of the earth and endow it with consciousness, wisdom and eternal life, to give eternal thanks

and sing eternal praises as being a work worthy of an eternal God and the greatest of all things.

At this royal cabinet meeting, where it was decided to turn the inanimate elements of nature into a living soul to sing eternal praises, the Spirit of all Spirits was the ruling Spirit then as now; but being only an infant compared with the other members of the cabinet circle, it did not forget to honor and reverence its great ancestors, Father Time and Mother Space; and it said, "Let us make man in Our image, after Our likeness."

When it said "Us" and "Our," it spoke in the name of the Trinity, not as a single member of it.

This cannot be an idle theory, for it would be just as easy for the Eternal Spirit to talk with Time and Space understandingly as it would be to mould dust into the form of man and make it a living, conscious soul by breathing into it the breath of life and then talking to that which had been made.

"MALE AND FEMALE CREATED HE THEM."

Here another point is brought out through the trinity of nature. Woman is just as much in God's image as man, and is here for the same reason God Himself is here; she is here because Father Time without Mother Space would be a failure and in eternal darkness.

Without Mother Space, Father Time would not have

any place to show off his sun, moon and stars; any place for the earth or any of the planets.

Without Mother Space, Father Time would be a lonesome, gray-headed, childless old bachelor, sitting in darkness; no one would know anything about him or care anything about him; he would be just a common, plain, everyday old rock, sitting on top of a big rock pile in excruciating silence.

But by having the great, good, grand Mother of creation to hold up and show off to God's angels and men on the end of her little finger all his works, without making her little finger tired, Father Time makes a grand display, and is of immense importance; but he owes all to Mother Space, and does all his showing and shining off through her; take her away, and he would sink out of sight into insignificance. She is his equal under all circumstances and in every particular. He can never make half stars enough to cover her bosom. She now wears the sun for a small sized collar button and the moon for an ornament in her back hair.

SHE IS A LOVELY AND BEAUTIFUL GODNESS,

just the one and the only one fit to be the mother of Eternal Life. When we look at her it is not strange the breezes should waft to this Mother of Creation sweet

perfume. It is not strange the lakes should wear lilies on their spotless bosoms in her honor; it is not strange the mountains should rise up and call her blessed; it is not strange that verdure should carpet the valleys to meet her smiles; that the earth should yield her gold and precious treasures, and that man should love and adore her.

The female is neither a freak nor an accident; she is one of the base lines of creation, one of the great original ancestors; she is one in her own right, not by way of inheritance or matrimony.

At the cabinet meeting, when it was proposed to make man, the spirit of Eternal Life did not forget to honor its mother.

It said, "Let us make man in Our image, after Our likeness." This meant a full likeness of the whole family of creation.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

The Eternal Spirit kept this command to the very letter when it said "Us" and "Our." It thought of Mother Space as well as Father Time.

The light of mother's face was the source of its own life and light; it never could have spoken without it. Space is the female part of the Godhead; without it there

could be no God or creation. Without woman man would not be in God's image, he would only be in a part of it; infinite space and the way to fill it would be entirely left out.

Without the female, it would not make any difference in whose image man was made, whether that of God or a wild orang-outang; nobody would ever see or hear anything about him but God, and he could not keep or have him around long; he would soon die off and be out of the way without the female to perpetuate and keep him alive and growing.

When the Eternal Spirit said, "Let us make man in Our image, after Our likeness," it meant a complete and perfect image, not a side view of one barren feature. To be in God's image, man must be made to grow and fill time and space. To grow, he must be male and female so he can grow, for neither can grow alone. Eternal Time, Eternal Space and the Spirit of Eternal Life must be represented to make the full and perfect likeness.

The female represents Eternal Space in the Grand Trinity, the male represents Eternal Time and the spirit of man represents the fruit of this eternal union.

God gave in part his image to all things,—beasts, birds, fishes, insects and plants are created male and female,—but man alone he honored with the full likeness; to him he gave the spirit and Eternal Life.

The male alone is only a part of man, the female alone is only a part of man, the two united possessing the spirit of God is man; any one of these parts lacking breaks the likeness.

Truly nature is the key to the front door of creation, of all knowledge and all development.

CHAPTER IX.

A VIEW FROM THE BOTTOM OF THE CELLAR LOOKING DOWN.

In looking over a mansion of any kind, it is very pleasant to get up in the cupola and look at the great variety of things around it. And as it is impossible to look anywhere without looking into space, we are constantly gazing at wonderful things above us. We see clouds come and go; see them turn into forms that resemble birds, animals and human beings, then fade from view.

I have lain on my back for hours in a hay field up in the cupola of thought and looked at floating clouds; I have traced in them forms of all kinds; I could see in these fleecy travelers swimming in the air, bears, lions, elephants, monkeys; angels with wings and without; men on horseback, in chariots, behind flying steeds and on foot wearing armor. I could see ships sailing on great oceans with high masts and sails; mammoth buildings with tall steeples, and all kinds of birds. As I watched these cloud forms come and go I wondered if they were not all beings that had lived or been on earth some time, and if I would not walk around up in the sky like them

in time to come, and from up there look down and see people working, while I was clear up out of the way having a good time. Where, if called or wanted to work, I could disappear in the face of sunbeams, like these unhampered clouds and smile a cheerful good-bye; go where I could give thanks that I was no longer a granger boy on earth going around barefooted among bumblebees and rattlesnakes, raking up hay for cows to chew on with only a half a set of front teeth.

I was usually very much exhausted after one of these thoughtful dreams ,and to recover would go to sleep on a haycock, where my father would find me and wake me up with a pitchfork.

My part in haying was to take a hand rake and follow after the wagon when being loaded and rake up all that a careless pitcher failed to gather with his fork and all that a careless loader let fall back on to the ground from the wagon; and it always seemed to me when raking that the pitcher and loader were both unreasonably slovenly, just because they had me to impose on.

When the wagon went to the barn to be unloaded, I was left behind to rake the ground over and over, as it was feared some stray spear of marsh grass might be in hiding that had escaped my searching rake in its first rounds. It was between the periods of unloading and the return of the wagon, when left behind to search for lost

spears of marsh grass on my father's marsh meadow, that I would be taken with wakeful dreams in broad daylight.

There is no end to the variety of thoughts that fill the brain in a full-sized marsh meadow dream. When clouds appeared in human form, I wondered if they were not departed spirits trying to greet me. When the sun pierced them as they moved along, it looked like a door opening where all was bright and beautiful beyond, and I imagined I could see hands beckoning me to leave my hard, dry raking and come and join them where all was play and no work. Then I wondered what they all did up there, and how they disposed of all the time; if they ever slept, or if any one scolded them for making a noise or being out late nights; if they could see people on earth and knew what we were doing here. Then I wondered how one feels when dying, and what the first thing will be that will be seen and recognized in the great beyond.

Thoughts like these rolled through my mind without end. It is impossible to tell or account for all that fills the brain in an outdoor seance with nature.

If possible, we would never do anything but stay up in the cupola on the great mansion of thought, with pleasant company, and look through space into the heavens. We would live here and bathe in beautiful sunsets, and dress by the bright light of morning; we would live here, and admire the lofty mountains of reflection and

the sparkling waters of silvery imagination; the rich valleys and beautiful landscapes of meditation; we would live here on the odors of flowers, and listen to the music of sweet singing birds; but it is not possible, we must get down on the earth and go to work; the wagon is returning for another load of marsh grass, and the raker must be up raking—that is why he is supposed to be here.

It spoils the appetite for common labor entirely and makes an aspiring youth decidedly indifferent towards marsh grass to lie on his back and look into space and dream with open eyes.

When he gets up he feels as though he had walked a long distance to see a menagerie and could not get in; as though he did not have money enough to buy a ticket and was caught trying to crawl under the tent. The song of the cricket, the buzz of the idle fly, the bite of the bloodthirsty mosquito and the notes of the crow are all more commonplace and monotonous than ever after a dream without sleep.

As the public and I never met in the hayfield before, and may never meet here again, it may not be out of place to say something of this particular spot; so every one is cordially invited to linger here a short time and look at matters of interest on this marsh meadow and take in a few of the exciting features of putting up marsh grass.

The wagon is now here being loaded and I am raking and thinking, and thinking and raking—not dreaming.

To the east is a field called the "Ten Acre Lot"; in this lot there are three trees. One is a large "shag bark" hickory; it is called "shag bark" because it has long shaggy bark on it like a wet dog. Its bark peels up and off in large shaggy strips when pulled upon. The other two trees are "pig nut" hickories. They are called this because the nuts on them are so bitter only pigs will eat them—they are not fit for other folks.

To the southwest is a field of corn, unusually tall and extra green. In one of the "pig nut" trees, that stands near the edge of the marsh meadow, sits a large, white-breasted hawk looking at me rake; it seems to be inspecting my work. After a long and careful inspection it shakes its feathers and sails away as gracefully as a cloud, and as it rises with an air of independence and freedom, it seems to say, "You don't amount to anything; see me; I can fly, you must stay here and work."

The insinuating manner of this bird is very depressing. It is felt as keenly as any insult, and the rake seems to draw harder than ever through the grass. The hawk is right; I see myself without wings or feathers, and as I stand surveying my condition, the holes in my pantaloons seem to grow under my gaze. But I do not stand long till reminded that the searching rake must be kept moving.

There is something about new mown hay different from anything else; it not only starts a copious flow of perspiration to get it, but by smelling sweet, it awakens tender thoughts and passions and arouses serious thoughts.

Haying is different from any other harvest; cutting ripe grain, husking ripe corn, harvesting ripe potatoes, picking ripe huckleberries, never impresses one in any such a way as cutting green grass.

There is something about grass tenderly tender; some way it seems to resemble and be akin to childhood. All other harvests are left to ripen and live their days out before being gathered, but to make hay, grass is cut down while green and still growing; it is cut down when standing up straight and fresh in the morning of life; it is wilted by noon, and in a few short hours is laid in the mow for mules and other beasts to chew on; it is cut in its bloom, and like childhood fades and goes.

There is but one childhood; that is the fresh and blooming period of life; the tender and vivid part; the green grass period preceding manhood; the part that never forgets and is never forgotten.

Every child remembers its first serious thought, its first real grief.

Being small, not very thick or long, grief goes through a child easier and quicker, and makes a deeper impres-

sion on its young nature than on an old, tough, thick-skinned, full grown sinner.

Just why this marsh meadow made such a deep impression on my youthful nature is hard to say. Sometimes I think the smell of the marsh had something to do with it; that comes to me now. There were rank weeds around its edge and wild ducks and wild musk-rats had their nests out in the middle of it. It was really a marsh full of strange things and dangers, as well as hard work and exciting scenes; perhaps this is the reason it impressed me so and impresses me still. Whatever the cause may be, this particular spot holds its full share of my early life and recollections.

In raking here a bumble bees' nest would be stirred up every few feet; perhaps these bumbles had something to do with impressing me; I am quite sure at times they did, for they often made impressions that took a week to cure.

The bees here seemed to be particularly nervous and easily excited when raking around them. When they became unreasonably angry at my presence and rake, I let them have the field all to themselves; I never stood to dispute or contest rights and never returned without a special invitation or strict orders to do so.

My father was neither a rich man nor a fool; he was purely a self-made man; this is the most he ever did

make. After getting his experience and education together, he did not have time to get rich.

He brought me up principally on corn bread and self-made philosophy; the corn he raised which he sent me to mill with after it was shelled, and the philosophy he invented and brought out as needed for home consumption and family use.

Being a philosopher he had perfect confidence in himself to do this. He succeeded far enough to live on a farm and bring up a family; but the family had to work to make his philosophy work.

My mother was his second wife. This does not mean that he had two wives at the same time. He married my mother just as soon as he made up his mind to take a second wife, and as soon as she made up her mind to take him.

He was a better judge of women than how to make money. Such cases are very common. When a woman strikes a case of this kind she usually displays some philosophy herself and declares she married for love, and not money. This is where her head is as level as a base ball park; and by sticking to it, she makes her friends happy, if she is not herself.

Being a philosopher, my father concluded to let the second crop of children, of which my mother was mother, grow up on such educational food as he could invent and

furnish at home, and as they could see to take in at night by the aid of a tallow candle.

These educational advantages were anything but pleasing to my mother; she had been an old-fashioned country school teacher in Herkimer County, New York, and thought she saw in me not only signs of dullness and stupidity, but well defined symptoms of indifference under a straight diet of home-made philosophy. My future looked to her dark and alarming, and she wanted me sent to some school, or to have some kind of philosophy introduced that would wake me up.

There is but one general remedy for waking up boys at home, and every boy knows what that is without being told; the most of them only take about so much of it, then leave the remedy and the place where administered, behind.

There are a great many times when people would like to talk and express opinions if they could only afford it; but, not being a millionaire, father was very cautious about indulging in the luxury of too many opinions, or rebelling against circumstances, as he feared he might not have enough to live on to carry on a rebellion, and that he might have to capitulate for want of food.

He would have been more than pleased to have pleased my mother on the subject of education, but his circumstances were so much larger than his means to control

them, he passed her the corn bread and said, "Apples that get ripe in August never keep over winter."

This seemed to arouse rather than please her.

"Do you think a boy seventeen years old who can scarcely read and write is an August apple?" she asked. She was quite sure she had some ideas on the subject of early fruit, and what time frost usually came in Indiana. She was certain August had passed in my case, and that October was approaching.

Father passed her the corn bread again, and with it helped her to an extra large lump of home-made philosophy. He was a great observer of nature and a firm believer in natural law.

He said, "Fill two casks with water good and full and head them up good and tight, then have a blacksmith put iron hoops around both good and wide; place one over the fire where it can heat hot enough, and the other out in the cold where it can freeze solid enough, and the heat will burst one and the frost the other; no power on earth can prevent this result, under the force and operation of natural law. Nature can neither be penned up, locked up, bound up or headed up when it asserts itself; when it comes to nature, all the blacksmiths and school teachers must stand aside."

He said it was the same way with education; if there was anything in a boy's head it would find its way out;

if not, it would be useless to buy hooks to fish in a pond where there were no fish. That she could not put hoops around my head to keep the ideas from coming out if nature had planted them there; neither could she sow seed enough to raise one if there was not soil in which seed could grow; and that as far as he was concerned he did not propose to lay awake nights and worry about my future; that I would have to rely on what nature had done, or might do, in connection with my own efforts.

He said he believed some one had discovered in educational matters that, "Where there is a will there is a way."

She thanked him very kindly for his self-satisfying and never failing supply of philosophy when there was nothing else on hand, and asked him to pass the plain bread without any philosophy with it.

When alone I asked mother how father's views on education agreed with hers, and she said they made her feel very gloomy. Not on account of not being able to send me away to school, but she was afraid, under the operation of natural law, if it should turn out that my head happened to have any ideas in it, as soon as these long looked for and much desired things came in contact with natural forces, extreme heat or extreme cold, that the operation might be the same as on the iron-bound casks—burst my head wide open—and she might find me dead in bed some morning from this cause.

She hoped natural forces would not get to forcing my brain in the night, when every one in the house was asleep, so a vent could not be put in in time to save me.

The only way I could console her was by calling her attention to the difference between fruit and nuts; that some nuts had to be frozen before they would grow; that if she would put me down for a "tuff nut," instead of an August apple, she would have me located about right.

Father was a very courageous man, where the chances were anywhere near even. His disposition was all sunshine, unless the fog was so thick the sun could not shine through it.

The weather in Indiana, a half mile south of Miller's cross roads, as I remember it, was good, fair, average weather, excepting in "dog days"; then all the dogs and every one else had to look for a place to keep from becoming grease spots.

It was during one of these depressing dog day periods that we were on the marsh meadow, making marsh hay from marsh grass. This particular individual day now under consideration was such a hot one, it was necessary to dress entirely for comfort and not style.

My father was the last man on earth to ape foreign style or foreigners in any way. But on this particular dog day, he observed the importance of harmonizing time and space in arranging his farm toilet. He did this by

putting his suspenders on first and his shirt a quarter of a minute later. The object of this style was to let the air circulate under his shirt instead of outside of it—that is if any air happened to start up and take a notion to circulate a little ways. This observance of time and space in his dress removed all obstructions in his pantaloon legs and left them to draw like two chimneys, thereby carrying the breezes from the ground clear up to his hat band. On the theory of natural law, he figured that as the air grew warm under his shirt from the heat of his body, it would naturally rise, and the cool air would rush up his trousers from below to take the place of it, and in this way he would have a delightful breeze passing over him all the time.

This was a custom he had never indulged in before, and said he would not now only that it was an extraordinary occasion. He did not believe in luxury save when there was necessity for it; in this instance the weather had demanded the style before he adopted it. He did not believe in forcing himself on to anybody or anything without an invitation—not even the weather. He was a firm believer in time and space, and a great lover of harmony.

After enjoying the luxury of this time and space style in his dress for a while, he said he was not sure the Chinaman was such a fool and heathen after all; that he

undoubtedly had profound ideas on the subject of time and space, for he could see by putting his suspenders on just ahead of his shirt it was wonderfully comfortable and changed the arrangement of everything. That style, general appearance, circulation of air, in fact, the entire custom of a country was revolutionized by this slight observance.

There was one thing, however, he said, he could not account for or see through, and that was, when the weather changed and turned cold, why the Chinaman did not change the time and space in his dress to correspond with the elements around him, and close up the cold air draft in his pantaloon legs by putting his suspenders on last.

The load was about ready to leave the marsh meadow, and I was just beginning to feel myself coming down with a fresh open air dream of unusual strength. A dream had started in on me like this: "I wonder where we will all be next year at this time—wonder if I will be here with this old rake in my hand raking hay?"

Here my dream was cut short by seeing father jump and make a quick motion; it was a bee; not a political bee, in his head, but a large yellow untamed bumble bee with a ferociously striped tail on the back of his neck.

As before stated, he was a courageous man where the chances were anywhere near even. His natural disposi-

tion was to keep cool and not get excited over trifles; it was a hot day, and he took this for an occasion to practice his philosophy and display true courage for the benefit of his boys then working to get an education and marsh hay for the winter.

He would have come out all right if there had only been one bee or a reasonable number, but an unusual and unreasonable number were against him; so he did not hesitate in such an emergency to use his hat violently and vehemently; he struck right and left, up and down, around and ove-

He was standing his ground nobly, and to show his coolness in battle like an Indian brave smoking his pipe when being executed, he smiled and pleasantly remarked, "St. James says, 'He that is merry let him sing psalms' "; and with this, he commenced humming a full grown Camp Meeting Psalm.

HE WAS BETTER AT SINGING THAN PRAYING.

More bumbles now enlisted till the war was over and commenced humming a loud tune, too. He stood them off nobly, and his hum could be heard above them all, till he happened to step on a fresh nest. Seeing him dressed like a Chinaman, the fresh recruits surrounded him like a cloud and seemed to attack him with double

fury. He always declared afterwards that they saw the opportunity in the arrangement of his clothes and took advantage of it. After this he had a high regard for the intelligence of the bee as well as its industry.

Not being accustomed to fight in a uniform put on expressly to keep cool and to illustrate time and space to his boys, a bee got under his shirt. Without thinking, he stopped to get it out; each busy bee now improved each shining moment, with true determination to keep busy, and they assaulted his breastworks with a force that carried them by storm. It was the first time he was ever known to run. Notwithstanding they made it so hot he had to drop his psalm and sing another tune, he kept his head like a true general and philosopher.

All his philosophy was based upon mathematics as well as natural law. He was a natural born mathematician and retreated from this engagement under exact mathematical calculation.

He figured that one dozen bees, inside of his outside space, could not be as hot as six dozen large healthy ones in the same place. That if he stopped and exposed himself on the field of battle in the presence of the attacking enemy, to get the one dozen out, the prospects then before him were sufficient to warrant the belief that seventy-five dozen more would get in; this would put him against seventy-six dozen net. By subtracting one dozen

from seventy-six dozen, providing he was successful in getting the one dozen out, seventy-five dozen would still remain.

With this array of figures in favor of retreat, he held his shirt down with both hands to keep the space under it from growing any larger, and made a bee line due southwest, for the tall corn, making time and covering space with his legs of which no live man could feel ashamed; and he did it without stopping himself till far enough into the corn to be safe, until there was space enough between himself and the live bees to be out of danger. Under the circumstances, he regarded this as common sense, not cowardice.

When found, he was examining his condition and taking an inventory of what he had left.

The inventory showed as follows:

One pair of farm boots.

One pair of pantaloons.

One leather suspender.

About one-half of one farm shirt, which he was then holding quite high with his left hand and examining very carefully with his right hand and oth eyes to see if it was free from bees' nests.

His face looked as though he had had a severe case of measles, and his body was as spotted as that of a circus pony kept for a clown to ride in street parades.

It was very delicate and trying to meet a sire under circumstances like this; it would be dangerous to laugh and do no good to swear about the bees. They seemed deaf to profanity. As father never instructed his family in anything but home made philosophy and natural law, that is all we had to comfort him with on this occasion; and with this, his own favorite doctrine and remedy for all things, great care had to be used in administering it not to make him worse.

I told him it was very painful to know a lot of worthless bees had made him change his tune and had ruined his time and space dress; but under the circumstances, his conduct was noble and justifiable. That not one man in ten thousand would have stood as long as he did, and if the family name was ever heard of or pickled down in history it would be through him.

Then I turned on a small stream of plain natural law to cool him off and let him know I was trying to improve under his teaching and to make the most of my educational advantages. I told him I had learned a lesson, that might be quite painful and a trifle humiliating to him, but would be of everlasting benefit to me. That from practical demonstration I could see that the fruit of the union between a man and a large number of bumble bees, or even one small half grown young bee, was a trinity that at all times and under all circumstances I should

never fool with, but would keep as far from as possible. That never before did I see so clearly the law of compensation, that one man's loss is another's gain. That he could trust me to appreciate and profit by what had just taken place, if not with his pocket book; and what I had learned about time and space was invaluable.

SOME PEOPLE ARE ASHAMED OF THEIR BIRTH PLACE.

They try to cover up their early life and surroundings and never refer to them with pride or pleasure. They have to come from some particular place, be in some particular place, and have some particular thing to consider themselves respectable or be even half way contented. This is weakness, a positive deficiency in character.

Natural law, properly understood, takes away all false pride in reference to life.

Studied and followed it makes true men and philosophers out of common people; makes noble women, and promotes happiness under the most trying circumstances.

One part of the world is just as great and important as another and the work of creation is just as wonderful and instructive in a gnat's heel, or the business end of

a large wild bee, as in a king's head or a king's possessions.

Where one falls in love with nature as a grand whole, instead of looking at it through some small object or unpleasant light, life is interesting and beautiful under all circumstances; looked at through the trinity of nature, bee stings turn to smiles and tears to sunshine; and that which once seemed commonplace and hard, returns as interesting experience or fond remembrance.

It would be pleasant to linger here and review the happy hours of "dog days" on the marsh meadow longer. It would be pleasant to sit up in the cupola of thought, and look into space, and contemplate the changes of time; but we must come down and turn from these pleasant places and go to the cellar and take a view from the bottom of that looking downwards. Here is the most important place of all to look at and examine the great mansion.

To find out what a housekeeper is, go down cellar; that tells the story. If shelves are covered with mold; if decayed vegetables are lying around and things generally untidy, put it down as poor housekeeping as well as doctor's bills to pay.

If everything is neat and clean; sweet butter, sweet cream, and good food behind screen doors away from flies and mice, there is a jewel at the head of the house; if the

cellar is in order the balance of the house is sure to be.

To know how a house is built, go down cellar and look at its foundation walls; if it is without a cellar, then the structure must be on top of the ground and cannot be perfect in all its parts; the test of all things is looking below the surface.

The foundation walls of the mansion we are in, viewed from the cellar, are perfect in thickness, length and depth, and exactly true in every way. Not a line or angle is imperfect. See of what imperishable material they are made, material that will not only last a life time, but forever; worlds upon worlds can be piled upon these walls without making the slightest impression on them. The mansion of creation will never be a failure on account of its foundation walls giving away.

Is not this view from the bottom of the cellar looking downward grand? You cannot see through it, can you?

That is what you were brought here to see; to see that you cannot see through it. As time progresses, you may be able to see further into it, but never clear through it.

A bottom to a cellar that could be seen through would not be a bottom at all, much less furnish a foundation to build upon; never have a bottom to a cellar that you can see through, or that any one else can.

In building, the foundation is the first thing to con-

sider; getting this part is the dryest and hardest, but most important. Day after day you work covered with dirt digging out dirt; you toil carrying imperishable material such as mortar, brick and stone; you pay thousands of dollars to others to labor. For what? To build a structure on a foundation that will stand the test of time. Is this it? It is. In building, time and space must be considered. To make it stand a long time, it must be built with reference to this end. To cover these points alone, is why it is necessary to dig and carry imperishable material.

It is strange how long it has taken the plainest and simplest ideas to get into my head. The simple laws of nature are just becoming clear. Anyone but a stupid man like myself would comprehend the plainest things without taking so long to see through them. Now that I have waited a long time and looked a long time, I can see the nature of time, and that the imperishable material is for the purpose of enduring against it. No one could afford to build a new house every day. If they could, they would be constantly building and always live out of doors for want of a cover.

Now, I am obliged to ask another question. I might as well confess and tell the truth first as last, building is a business I have just taken up.

Why is that great big hole dug under the house?

That is a cellar. The hole alone is not a cellar, it is to make one when properly finished; then it is one of the most valuable and important features about the structure. The cellar is space made necessary to build a foundation to stand against time. It is the female part of the house. It is impossible to get a perfect foundation without the female is properly and fully represented.

After getting a perfect foundation through the medium of space, it must be preserved through time to make the structure in all respects valuable.

To get a perfect foundation, sufficient space must be taken and preserved, to place the structure on an equilibrium. This is not purchased at the hardware store or lumber yard; it can only be obtained by recognizing and consulting the ancestors of creation. An equilibrium in building is harmony between Time and Space under the house. This is a condition indispensable to a perfect structure. Without Time and Space are in love and harmony under your house it is terribly out of order, and should be torn down or repaired and these two all important parts made to agree. When Time and Space do not agree under and throughout the structure they are worse than a yard full of fighting cats.

An equilibrium under a house means space that cannot be affected by the changes of time. It means that it should be below frost in winter and heat in summer, so

things stored in it will have an even temperature through continuous time, not only part of the time but all of the time.

An equilibrium under a house means if the walls are properly constructed they will be perfect in every particular; that they will not only support the weight of the building but preserve the temperature under it; an equilibrium can only be gained through a perfect foundation. A perfect foundation can only be gained through walls that will stand the test of time; walls that stand this test must bear a perfect relation to Mother Space, or she will give them away. She will let things contained within them freeze in winter and spoil in summer; she will let the house get out of plumb, lop sided and crooked.

Father Time can not fool or disagree with Mother Space in the slightest particular and have her respect him or keep it secret; she is as truthful as the most holy, and speaks plainly to angels as well as men. She treats all alike and requires all to be true to her. An equilibrium is the test of a perfect foundation, and it cannot exist without harmony between Time and Space. It can only exist when the two great ancestors sit hand in hand hugging and kissing each other; whereever this is the condition, you have a miniature likeness of the parents and regulators of all things temporal and eternal.

Putting up a structure of any kind, simply represents

Time and Space; and it does not make any difference whether it is a dog kennel or a marble hall. The walls, from the bottom of the cellar up, represent Time, and the rooms Space. What else could they represent? What kind of a room would it be without space? A flea could not live without it. The walls represent the length of time the building will stand and that the space can be occupied. The length of time they will stand is one test of their value; the arrangement of the space within them is another test.

Such instruments as the square, the level, the plumb bob and the compass, are all necessary to lay a perfect foundation. But we have not come to the cellar to take a view looking downwards to study these instruments. We have come here to study the principles and foundation on which these instruments are founded and rest.

WHICH ARE TIME AND SPACE.

These are the foundation of all foundations. It is necessary to know something about the ancestors of all things, before being able to understand or appreciate the offspring of anything.

This chapter will be closed by asking a few simple questions.

Where are cellars built? On the earth and in the earth, not up in the air or sky. This is very important to know,

—cellars are built in the earth and on the earth. Particular attention is called to this fact, for the reason there are a whole lot of chapters coming on the earth, and it is important to have the cellar in the right place and its use and location understood.

Who builds cellars and then looks at the bottom of them? Man.

Who is man? The conscious-animate part of nature.

CHAPTER X.

THE CONSCIOUS-ANIMATE PART OF NATURE.

As previously stated, in presenting nature and natural law it is immaterial where the start is made, what part is presented first, or direction taken. Whether you go down and come up, or go up and come down, everything is wrapped in the principle of the trinity.

This is the compass, the guiding star, "the pillar of cloud by day" and "the pillar of fire by night" over the pathway of investigation. It points the way and furnishes the light by which to investigate; by following this, the key to the mansion is found.

The navigator keeps a steadfast eye on the compass; over rolling billows on a boundless ocean, through darkness, out of sight of everything but stars above and deep waters below, he risks and guides all by a magnetic needle.

Earthquakes may sink cities and floods may cover the lands, but the needle points to where they were or should be. By this, London City or the desert wild can be located.

The trinity is the compass in the ship of life; by keeping

a steadfast eye on this, every bark, great and small, can be safely guided to the desired harbor.

All parts of nature point to the same glorious heights and join in harmony as a grand whole. All parts must be united to form the guide, one part alone is not sufficient.

Any one who can play "Old Dan Tucker," and this only, if done understanding the principles of Time and Space, on which this and all other exercises in harmony are founded and written, they can apply the knowledge acquired practicing on "Old Dan," to any other piece of music, in so far as a knowledge of Time and Space has been acquired practicing on this.

But, if they can only saw off, pound off, blow off, or scream off "Old Dan," as parrots, without knowing or having any idea of the principle or foundation of music, they are no more on the road to progress and intelligent development than a six-year-old male calf bellowing in the middle of a flower garden is advancing towards a position on the stage as an opera singer, and receiving bouquets before he starts.

Why? Because they know nothing of the trinity of music, or any other trinity. If they did, they would know about this.

Nature and natural law are the foundation of music. Music is harmony between Time and Space. My in-

structor died before finding this out and left me to wander alone over the face of the earth till gray before getting acquainted with it.

I supposed music was some special gift or mystery wrapped up in some particular fingers or head; but through the trinity of creation the foundation of music and all other things are found. For this knowledge I take off my hat and bow most profoundly before nature and natural law.

The principle upon which music is founded when understood is more grand and enjoyable than music itself. The execution of music is only the development and illustration of the principle upon which it rests.

There are many lovers of harmony who cannot play a musical instrument. Music is no greater or grander than any other harmony in Time and Space, only as it appeals more directly and pleasantly to the ear and heart.

If so much can be gotten out of the violin on four small strings, that one small human being can hold under the chin and play with four fingers and a bow, what must be the overpowering harmony of Eternal Time and Eternal Space in the hands of God and all the angels?

No wonder all dreams of heaven are filled with music.

The compass is not used to find out how many gallons of water there are in the ocean, but to tell what course to take on it. This is the use of the Trinity. From this

we get our course and bearings on the ocean of life; we use this because it is the natural compass and because all measurements must be made from a "base line."

In music, the base line is "A natural"; from this, the voice and all instruments are tuned; no matter what the key or part, it is measured from "A natural" down, or up.

Man is a natural being and cannot comprehend anything outside of natural conditions; therefore, he must navigate in a natural channel where he naturally belongs; outside of this, he becomes a blind and aimless wanderer. As soon as the scale of music is understood, and one piece can be picked out on its keyboard, based upon the base lines of creation, there is no end to combinations that can be made.

Let us follow the trinity of nature and see where it leads and what it reveals in reference to man. The natural is more than man can understand, to say nothing of the supernatural. It is through the natural that the supernatural is foreshadowed and reflected.

Man is called the conscious-animate part of nature, because he comes through nature, is a part of it, and cannot live away from it. Separate him from this and he is no longer a man or anything else that can be identified. He is dependent upon the principles and resources of nature for existence; he is tied to it, beholden to

it, and belongs to it; therefore he must be a part of it. Man separated from nature would be a failure, and the other parts of nature without him would be without particular use or object, or at least would not have a conscious part, which is the intelligent strata through which the other parts are made known.

The intelligent strata, or man part of nature, puts all other parts together and furnishes them use.

The conscious-animate is the part that supervises want; it sees, feels, hears, smells, tastes and judges; it cannot give up this nature and hold the place of conscious existence. It cannot exchange this nature for any other and remain the conscious-animate; its own nature compels it to appropriate the other parts on which to live and develop.

Outside of consciousness, man is no more than the lowest animal or poorest clod of clay. He is the conscious-animate, because he is strictly this peculiar and individual part by reason of consciousness. By being conscious, he occupies the highest and most important place in creation; he has a double nature, and is a link in the middle of the chain instead of being one dangling loose at the end of it. He is connected with creation at both ends, in the middle, and from above and below. He is the connecting link between the material and the immaterial, the natural and spiritual, the transitory and eternal, the animate and inanimate.

The size and true nature of man is but little known or understood. All kinds of theories have been and are still being advanced in reference to him. He is considered by some a separate and distinct part in creation, on account of his spiritual or soul qualities.

He cannot be a separate part of creation, but must be a part connecting other parts.

HE IS THE HEAD OF THE TRINITY OF NATURE.

In this relation he can be located and his position determined. He can be located by looking at the compass in the ship of life, by seeing where it points, where it always has and always will point. If there was any deviation or doubt about the compass, its value would be gone, and all navigation would come to an end. The value of the compass consists in its truthfulness, not fickle beauty. It stands the test of Time and Space; this is its distinguishing feature.

The work here undertaken is not to upset old theories, but to prove their truth and value.

"WHAT I THINK AFTER THINKING"

is presented on the theory that the compass is true, that the Bible is true, that the laws of nature are true, that science is true, that the laws of business are true, and

that all human growth and experience from the beginning down to the present moment is worth something.

But if all this belief is wrong, then my theory is bottom side up; if not, it is right side up and weighed down with truth to stand the test of Time and not blow over. It is supposed to be weighed down with material that gophers and other small animals can not scratch out and carry away.

"What I Think After Thinking" is presented on the theory that the Bible is the greatest and most important book in existence; therefore this is laid on as a heavy weight first.

The Bible tells where man came from, who made him, what he was made for, what he was made of, what he must do, how he must do it; what the result will be if he fails and the reward of success.

The Bible is a book deeply interested in man and handed down expressly for his benefit.

We say unqualifiedly it is the greatest of all books. We do not say perhaps, or possibly, we say positively, it is. We do not want any doubt or misunderstanding on this point; we declare it to be directly and absolutely, The Word.

NOW HEAR WHAT GOD SAYS,

and if you do not like it, and cannot agree with it, it is a matter between you and God, not an argument with anyone else. I am not the author of it, but not only feel it a duty, but take great pleasure in calling attention to it at this particular time; for this particular time seems to demand its attention more than ever.

God talked business to man before He did religion. It would seem from this that He intended him to find religion through business, not business through religion. Religion is the result of correct conduct in business. One strictly correct in business possesses a great deal of religious principle; one of the strongest evidences of religion is a correct business life.

Now believing, and with the holy work in my hand and next to my heart, we go forward.

GOD MADE MAN.

How many did he make? One only. "Male and female created He them."

The male and female together possessing the spirit of God is man. They must be united to make one, and when united, are only the seed from which man is now growing.

If God only made one man, where did all these human

beings come from we see, hear and read about on the earth? And what about all those who have been here and returned back into the earth and are now sleeping in eternity?

All put together are but the growth, extension, increase and spread of the one original man made by God.

The first and only man, or man seed, made by God is still growing. When God made man a living soul in His own image, He meant His own image and a living soul; not an imitation or humbug man, who would last but a short time and turn out a failure.

The man first planted on earth is progressing according to the Creator's design; he is not anywhere near finished or grown yet; he is still in a state of infancy, so far as growth and development are concerned; he is still in a creative state and just becoming conscious of his nature and condition. From this on he will grow faster and become more conscious of his true relation to creation. He will continue to grow and develop till he covers sufficient Time and Space to be in the true image of his Maker; not until then will he be a complete man.

It cannot be imagined for a moment that a miserable, dirty, soulless being is in God's image because he walks upright in human form. There is a vast difference between a being of this kind and man; there can be no comparison between the two.

The population of the world is estimated to be about one billion and seven hundred millions.

How many human beings have been on earth and returned back into it only the Creator knows.

But many billions have passed from the branches above the ground down into the roots below. So a large part of Adam to-day is spread over the eternal past, as far as his growth in that direction has gone, and the balance of him is spread pretty generally over the face of the earth, in white, black, red and yellow colors, influenced largely by climate and conditions.

To get an idea of man's size, age and nature, he must be looked at as the head of a great trinity; as the intelligent part of nature.

Man was created in the beginning a seed, and is now like an unbroken vine that has spread and developed, with roots reaching down through ages past, and tendrils and branches reaching up to go on growing and spreading through all time to come.

Man as the head of a trinity, as the intelligent part of a great whole, is sublime, grand and beautiful. As a single individual he is insignificant and inferior.

A single individual is not man. A single individual is only a speck or grain of man substance, the same as a grain of sand is but a speck of the earth's great surface.

How much Time and Space could a single individual

cover in eternity? Not enough to be worth starting a fire in the infernal regions to burn up. A single individual would be so small in eternity no one would see or hear anything about it. To take notice of or try to purify it with fire would be like building a smudge on the Atlantic coast to drive mosquitoes out of Hong Kong.

A single tree does not make a forest; one drop of water does not make an ocean; one individual does not make society or form a nation; neither does one individual make man.

Man is a great, grand and glorious element in creation, unbroken and continuous; God's very best work, too important to pass over lightly. He is all of us, and we are him; so let us view him as far as possible in his full size and true sphere. Man is gotten up on a grand plan and made expressly to fill and enjoy Time and Space.

Labor was instituted to educate him, not to make a slave of him.

What use has God for labor, only to improve man and make him grow in the right direction? If God desired He could make as many images as He pleased in the shape of man and have them sit and stand around without work, like so many dummy forms used to display goods in show windows.

But what good would they be? Who would care to hug and kiss such things? Even flies could not find pleasure in roosting on them.

God is not a believer or dealer in machine-made angels. He wants live, intelligent males and females to become angels to praise Him; those who will live through Time and occupy Space and know about Him through intelligent existence; He wants beings who can act from experience and knowledge. He does not tend and play with sawdust babies that talk and wink automatically. He is a dealer in and manufacturer of life, and wants live beings to praise Him from living souls.

God has but one work on earth—that work is man's development; man's development is His glory. Man's development is the foundation of angels. An angel is a man made perfect.

The greatest and most Godly work of the Supreme Being is making

THE INANIMATE CONSCIOUS.

Nothing can be higher, greater or grander than this. Think of taking the dust of the earth and turning it into intelligence, and have it progress and progress, until it reaches the state and sphere of perfect life in eternity. What a theme; what a work!

Here is the most entrancing scene and the most entrancing condition recorded anywhere in life, history or imagination.

Think of the Creator, alone in the immensity of space,

holding a new world in His hand—everything is prepared in advance for man's coming; but where is man?

He touches the dust and breathes upon it and man comes forth a living soul in the image of his Maker. He says a few words to this conscious dust about the earth, what it is for and what to do with it, then leaves this man seed to grow and develop.

God knew the size of the earth when He put the one conscious seed on it; He knew the size of the oceans; He knew how fast man would increase and multiply, and just how he was to do it; He knew he had everything to learn; He knew he was naked; He knew how cold, heat and hunger would affect him; He knew man was made to be affected by these things. He knew how despair, grief, love and anger would come to him; and with it all, He made him to walk between two eternities and keep step with the trinity of Time and the trinity of Nature.

The dividing line between the eternal past and the eternal future is the present. The present is a period almost too small for measurement, and can only be measured in the center of the body.

When man breathes, he draws in the future; when he lets his breath out, he lets out the past. The present only covers the turning point between taking a breath in and letting it out.

Life is between memory of the past and hope of the future; memory and hope are man's principle elements and possessions. They are views seen and anticipated on the border line between the eternities.

Time bears fruit, the same as all other trinities. It has within itself the powers of creation and destruction; being a sire, a developer and destroyer, all within itself, makes it the king of subjects. The highest work is to build to endure against it. To do this requires some conception of its nature if not its extent; we take notice of and are deeply impressed by it, from being conscious of our relation to it.

Being under its influence and control makes it a subject not only interesting but important. Being great and full of wonderful things, it suggests great and wonderful thoughts, as well as those full of awe. Providing against it is the aim of life; to do this requires the strength of perfection. The only way to meet Time and rise above its conditions is to live and grow under influences that promote and develop the highest forms of life. Time itself furnishes a guide for this by proving the truth of all things. It teaches that the laws of nature are and must be certain in their operations; otherwise, science and knowledge would be without foundation.

Relying upon the truth of this teaching, I stand forth and go forth to proclaim that the words, spoken by the Creator to man when He created the world, are the way.

"BE FRUITFUL, AND MULTIPLY, AND REPLENISH THE EARTH, AND SUBDUE IT."

This is a command from God, not a suggestion from a real estate agent who has land to sell. This is not a new theory or doctrine, but the divine, the natural, and original compass pointing the way to development. When the earth is subdued, not before, will man's growth and work be completed; upon the fulfillment of this command hangs future happiness.

Those who regard this as an old thread-bare platitude, instead of a divine truth lighting the way to knowledge and pointing out the foundation of science and religion, are only the ignorant and those living in heathendom.

Subduing the earth is the first letter for man to learn in the great alphabet of existence. When God told him to do this, He knew it would take a long time and many hands to do it; therefore He said, "Be fruitful, and multiply." He knew it could not be done in a short time by a single man seed; and as He had all eternity at His disposal, He gave employment to last accordingly; long enough to make the command clear to man, who is now just getting old enough to begin to be able to recognize the truth and comprehend the nature and importance of that which is before him.

Subduing the earth in a rough, coarse way, simply to

exist, is not sufficient or all there is to it. If this was all, the subject would not be worth considering or life worth living. There are many sides to subduing the earth besides working and sweating to get bread. In doing it, man is brought into the highest and sublimest relations with creation. All the natural and original elements of nature are brought together, where they work upon each other for a common end and a common good.

Man must replenish and subdue the earth as the fulfillment of a divine command, as the way to development in the order of creation, not for the sole purpose of making money.

If the first words spoken by God are not true, none are true.

BUT THE FIRST ARE TRUE.

"Replenish the earth and subdue it," was the command given to Adam at the beginning and to Noah after the flood. If this was not the most important of all works, God would not have commanded and kept repeating the command. It will be time enough to know why it is commanded after the work is done. It is not for man to question its wisdom, but to obey and await results.

The past not only points to this as the way, but the present and future declare and demand it; it is in

harmony with the great trinity of creation and growth of man.

What is a world without order? What is a universe without order? What is a nation without order? What is an individual without order? Without it, all is chaos and anarchy.

What is order?

It is obedience to Supreme law. What is law? Law is fixed and established principles and commands prescribed by a Supreme power. The foundation of all laws is the law of Nature. The author of natural law is the Supreme Being. The Supreme Being is the Supreme Trinity; the Supreme Trinity is Eternal Time, Eternal Space and Eternal Life.

The wisdom and glory of the Supreme Being is in making the inanimate conscious, that it may enjoy Eternal Life through Eternal Time in Eternal Space. This is the thought and work of a great God, not of small man. This is the thought and plan of the Superior, not the inferior.

Giving consciousness to one atom of dust made a conscious seed to grow and spread over Time and Space, to become conscious of all things. Consciousness is a thing of growth, and has grown and spread since its creation and will continue to do so, because its parents are unending. The conscious world is constantly be-

coming more conscious of truth and light. This growth will continue until the conscious-animate part of nature, called man, will see itself as an unbroken chain connecting the finite and infinite, as man now sees and knows himself from childhood to old age.

The creation of Adam was the birth of conscious life. The growth of man, his discoveries and science, his knowledge, his religion, his prayers and inventions, are but records and reports of conscious nature made to itself about itself at different times under different conditions in differeent parts of Space. Through consciousness, impressions impressed upon one are communicated and impressed upon all; so through this medium impressions grow and accumulate, and through Time become a common field. Through the conscious-animate, Time and its conditions are being brought together and made known.

So great and grand is the conscious-animate, the mind can dart back over centuries as quickly and easily as over the hundredth part of a second. Through this, a twinkling star is seen as readily as the light in the room. This is also true of life. Life is but consciousness under different conditions at different periods in different parts of Space; all that is necessary to make it a complete and unbroken chain is power of communication.

Through the conscious-animate we can now go back and stand with the Creator in the Garden of Eden. We

can see Adam driven from here alone to labor; we can watch his growth and struggles through ages; we can see him as he was, and is now, spread over the past and the present, and as he will be in the future.

It is not strange that great changes should take place with man, that he should have great ideas, and look to fill a great place, for he is a great being. From this on, great changes and great growth will come more rapidly. Why? Because the conscious-animate, by reason of age and growth, sheds new and increased light. This light, being the creation of Time, sheds light upon Time. It thus becomes a law unto itself, within itself and for itself, made known through itself.

By reason of this light we speak and act, see, reason and hear.

Hear what? What we are told to do. What is this? "Replenish the earth and subdue it."

Who tells us this? The Supreme Being.

What is promised when this is done? Dominion over everything.

Man comes from the earth, lives on it and returns back into it, and the earth will not be subdued, in the full meaning of the text, until he can come out of it after returning to it. Time is going to bring this.

CHAPTER XI.

THE EARTH; WHERE LOCATED.

The Earth is located in that part of the immensity of space where man was made, and is still found, struggling to perpetuate growth and existence. The earth is man's natural mother.

It is the unthinking end of the Trinity of which man is the head. The earth does not think, but it keeps man very busy thinking how to keep up with it.

CHAPTER XII.

THE EARTH AS A TEACHER OF RELIGION.

What do we learn from the earth? Everything.

What do we find in the earth? Everything from religion to wild bees that make honey and those that do not.

The earth is full of inspiration as well as precious ores and rich harvests.

The faith of Abraham came from teachings of the earth. The wisdom of Solomon and the psalms of David were drawn from it. It is constantly presenting conditions that inspire faith and poetry, conditions of life and death. After being buried for months under ice and snow, vegetation is resurrected by the sun of spring. It is not strange that when man saw, and still sees, delicate flowers rising up out of the cold earth he should think that he might rise up in the same way and live hereafter.

The earth suggests this and keeps repeating it and presenting it in the most convincing manner.

The teachings of the church rest upon conditions found in the earth.

WHEN DOES EASTER COME?

In the spring. What time in the spring? Just about as Nature is resurrecting vegetation and raising up smiling flowers from the cold, dead earth; when Nature is bringing life out of the grave; this is when Easter comes.

Who observes Easter? All christianized nations.

What is a christianized nation? One believing in Christ.

Who is Christ? The one who taught and exemplified the doctrine of the resurrection and life eternal by his life; a doctrine exactly in harmony with the earth and nature. The Son of Man is typical of the sun of light, for He sheds light on future life.

Religious teachers have very wisely selected spring as the time to present the resurrection of man to man; for corresponding conditions in nature at this time serve to give greater force to the doctrine. Nature comes forth at this time and furnishes living evidence in support of this belief; and people not religiously inclined are impressed by the voice and operations of nature if not by the preacher.

The earth is the strongest and most eloquent of all preachers on the subject of the resurrection. If the earth should fail to present and keep up this doctrine, the voice of the preacher would soon become cold and barren, and faith would die for want of living evidence .

Easter would be entirely out of place in the fall of the year at Thanksgiving time, when the earth is freezing up and entering into a state of death; because it would not be in harmony with nature. There would be no flowers coming forth at this time in evidence of life from the grave. Easter is when the earth is opening its eyes after a sleep in death, not when it is closing them to life; it is a festival in memory and praise of life from the grave.

When preachers and religious teachings are indorsed by nature, the effect is very much greater and stronger. Man can dispute religious teachers standing alone, but he cannot dispute or upset nature without upsetting himself.

It is not to be understood that I have become suddenly religious and given up the farm for a pulpit; the farm is a pulpit for everyone within itself.

The relation of man to the earth, and the earth to man, can only be shown through the channel by which man comes and goes.

Nature and the Bible are not dwelt upon to establish or contradict any particular religious belief, but to point out conditions and principles of interest to all and in which all are interested.

There are many who do and many who do not believe the Bible, but when it agrees with nature and natural law

the religious and irreligious must bow alike, for nature is indisputable.

The Bible says "Replenish the earth and subdue it."

Nature indorses this command, so do all human needs.

CHAPTER XIII.

THE EARTH AS A TEACHER OF EVERYDAY AFFAIRS.

There is no apology offered for taking this text; it is natural, holy truth. The truth is sometimes the coldest and most unwelcome of all things to hear; but it cannot, and will not, be put down.

Believing and feeling the truth of the text, it is dwelt upon at length in the hope of making it clear, if possible.

The earth has so many uninviting features in the sense of subduing it that many do not undertake it until forced by circumstances to do so; and many who have undertaken it are not satisfied with the work or results. So when universal attention is invited to the oldest, and, to many, the hardest and dryest of all subjects, the writer appreciates it must be presented from high authority and under the strongest light.

All enjoy the fruits of the earth but all do not enjoy performing the labor necessary to get them.

The earth was made to subdue and man was made to subdue it. The fulfillment of this relation and condition is calculated to bring man and the earth both up to a high standard.

All important conditions of life have a sugar coating that covers up the reality and keeps serious features well hid until riveted so tightly they cannot be shaken off.

"Be fruitful and multiply," is the first command.

Multiplying was made easy, or the command, "Subdue the earth and replenish it," would be useless.

The rose-colored tints of love, pleasure and happiness, are put ahead of the stern condition of subduing, or there would not be any incline to the toboggan slide of life, to get man down to hard labor. All would be on uninviting, monotonous dead level—without the sugar coating, the stern realities of life would be felt and seen so far in advance, anticipation would be blotted out. Blessed be the sugar coating that is spread like molasses on ginger bread all over life.

The first command has been fulfilled far enough for man to begin to realize and see the importance and nature of the second. He is just learning, as it were, to walk in this respect. This command is without any sugar coating and appeals directly to reason and intelligence. It has a divine relation to creation, because it is the Creator's plan for man's development, as well as man's support and the earth's development. Attention is not called to the earth here to induce more people to subdue more land, to raise more cheap products to sell below the cost of production, in order to furnish more business for

railroad and machine manufacturers. Attention is here called to the earth to show its true nature and importance, what its influence has been, is, and must continue to be.

MAN MOVES BY FITS AND STARTS,

and he cannot always tell why he has fits and starts, or why he has fits and don't start. He goes ahead for a while, with high hopes and energy, then comes to a standstill, with energy and hopes both gone. He stands till conditions change and help him out, or until he changes and helps himself out; periods of advancement that are permanent are the exception, not the rule.

The growth and development of the human family will always be of interest and importance to the family at least, and it must be worked out under the command, "Be fruitful, and multiply, and replenish the earth, and subdue it"; this is the basis of all other conditions. It is not necessary to go back over past ages and nations to show this; all conditions at present are in evidence of it.

CHAPTER XIV.

THE EARTH AS THE FOUNDATION OF OUR COUNTRY.

Look at our country in reference to the earth.

The people of the United States have survived wars, politics, business depressions and religious intolerance; but to-day they are in a condition somewhat mixed, and many cannot really tell whether they are going ahead, backing up or standing still. But we are going ahead, as will be seen by looking at the earth.

Singular and grave conditions are said to exist, but no graver conditions exist now than have existed before; there are no graver difficulties to overcome than have been overcome, and the nation was never as strong as now. It is not necessary to worry or borrow trouble about the future as long as the ship is whole and we have a compass and know the way to sail.

It is clear to be seen that important and great changes must come and are coming, but these changes will help the nation, not hurt it.

When general conditions are looked squarely in the face, we admit that our legs are inclined to tremble and our hair to stand on end; but when properly understood

there is no cause for alarm; they are only conditions preceding new life and new birth. The period preceding birth is always one of depression and anxiety, one of sickness and distress. Why? Because these conditions are full of gravity and uncertainty; approaching changes are always matters of anxiety until over. It is well that seriousness marks these periods, it makes them remembered longer. By looking around, we find overproduction, idleness, enormous wealth and poverty all before us.

Those who have money lack confidence to invest it; those who have it not, lack credit to get it. The man who has work would like to take a rest and have his wages raised, and the one without work can't get rest or anthing else without cash. A physician is needed and called for. Many are around, but they cannot agree; this makes it worse than being without any. In a case like this, the only way is to fall back on nature, common sense, good nursing and the Bible.

The study and application of nature and natural law is not confined to budding trees and green grass alone; it is a field deep and wide, and takes in the affairs of men and nations.

Let us look at the earth and natural conditions, as connected with our country.

More depends upon the United States, at present, for the advancement of humanity than on all other nations

put together. The failure to perpetuate happiness and prosperity here would darken the skies of the world; the downfall of the American people would mean as much as the return of the Pharaohs to power or the fall of the angels.

The strength and safety of our government lies in the fact that it is founded upon natural conditions and natural law; and it has kept up and grown great and strong on this foundation, and will continue to grow greater and stronger as long as these conditions are recognized and made to prevail.

What has made America what it is? You say patriots and great men. Well, then, what made the patriots and great men? Advantages afforded here by the earth. Great men and patriots cannot be made without something to make them; there must be some great condition or thing to fight for to produce great fighters. Patriots must have a foundation to stand upon and a reason for being patriots in order to become such; the earth here from the beginning held out and afforded these opportunities and still affords them. The foundation of this nation is the earth and the soil we live on. The patriots and early settlers did not create the earth; they simply took advantage of the lay of the land and conditions here conducive to freedom as they found them in a state of nature, through which means they were largely assisted

to lay out the other fellows and make a government for themselves.

The free and open condition of the earth here suggested the idea of freedom and furnished the opportunity to win it. This is why the patriots were patriots.

There was something glorious and magnificent to fight for; there was something to develop every element of manhood in man and make life worth living. The best part of a continent was the reward in sight; this was prize enough. Failure meant slavery and crowned dictation; success meant all worth possessing. This was stimulus and occasion enough to make patriots and fighters.

The exact part which the earth and its conditions furnished in establishing this government, and must continue to furnish, cannot be overestimated and should never be overlooked.

Being open and free, its open and free condition naturally suggested freedom to the colonies; being open and free afforded the opportunity to gain freedom; all conditions were ripe and ready to set freedom in motion and maintain it.

There were no crowned heads here to remove, and never have been. It will be a long, cold day for the one who tries to wear a crown in this country where a "boss" can't survive two elections.

The free, open condition of the earth that inspired the

patriots was protected by an ocean three thousand miles wide; and, thanks to Heaven, there were no Atlantic cables or fast sailing steamships at that time; slow coaches and no improvements were then blessings and our salvation. An advanced state of science would have crushed out our liberties. We are indebted to conditions of nature as well as patriotism for the establishment of this government; without favorable natural conditions rebellion would have been foolishness.

As like begets like, freedom and liberty beget freedom and liberty.

In 1776 the American colonies got the idea of freedom from breathing free air. Indians free from British taxation and domination suggested independence; every surrounding, from air, ocean, land, mountain and forest, rang with freedom and echoed it back every time they spoke. Every element of nature was filled and running over with it; it was so thick and extensive it became contagious, and in time filled men, women and children with its spirit. The country was one vast, living expanse of it, and it could not be resisted. This nation is free because it was conceived and born from freedom on free soil; it inherits it from birth and ancestry, which it will never change or forsake without conditions in nature change.

The spirit of liberty, not only here but the world over, is growing.

CHAPTER XV.

THE EARTH AND THE FOREIGNER.

Still we admit when general conditions are looked squarely in the face our legs naturally tremble and our hair tries to stand on end; but this is true of any great and important condition or reality.

Life is a serious thing under all circumstances; love is a serious thing, and matrimony more so. It is also serious not to be in these conditions. It is impossible to dodge seriousness, turn as we may; it stands waiting on the corner with smiles to allure or frowns to frighten, as occasion may require.

When we look at some conditions in the United States it is natural to tremble. When we think how the door of immigration has stood wide open, and has been closed but very little; when we think that that which cost the patriot fathers their blood and years of fighting; that that which George Washington spent years of his life to get—(citizenship and freedom)—when we think that a foreign immigrant can now come here and get all the patriots fought for, for two dollars, and put his voice into politics as soon as he lands; when we think that a for-

eigner can land here with empty pockets; and upon landing, have a cheap American politician step up and inform him he is short on grievances, and enumerate a large list he should have or immediately become interested in and try; that he should join the anarchists to put down capital or some society to regulate and make everything prosperous through legislation instead of labor; when we see men born in this country going around as tramps; when we see men once prosperous and considered good business men in poverty and despondent; when we see men with wealth condemned ecause they have wealth, and men with poverty because they have poverty; we naturally wonder where all must end and what will bring a peaceful and happy solution.

If farming is suggested, we are told this does not pay; that too many are farming. The small merchant complains that the department store is destroying his business. The farmer wants freight rates put down; employees want shorter hours and wages put up, while bondholders complain because dividends are not paid promptly and securities decline.

Colleges turn out more baseball and football graduates than statesmen, and so it goes, from the government borrowing gold to pay expenses, to clerks on small salaries borrowing to pay interest to buy parlor furniture.

When we look conditions squarely in the face and are

told that the money of the country is only about twenty-five dollars per capita, while the debt obligations, if all were put together, public and private, would amount to four hundred dollars per capita; that all the per capita cash would only pay about six per cent of the per capita debt; that all the money in the United States would not pay the demands of congress, if appropriated, for four years; when we look these conditions squarely in the face and think the country has been built up, and is still being built up, on borrowed money and immigration, our legs would never stop trembling and our hair would never lie down again, only for strength and comfort gathered from natural law and The Earth. Thanks to these supports; these are our safeguards; when everything else grows dark and doubtful these stand and shine like a star.

As before stated, the period preceding birth is one of seriousness and anxiety. The country to-day is in an advanced state of pregnancy. Like everything else, even the truth is sometimes buried so deep and lost from sight so long it has to be resurrected.

Multiplying has been going on in different directions and in different ways a long time, without any apparent attention to results. Not only has the population multiplied in numbers from natural causes and immigration, but debts, extravagances and speculation have multiplied until there is general confusion.

The cause of hard times and want of confidence is because people cannot pay their debts; if every one could pay promptly, hard times would disappear like a snowball on a hot stove. Times can't get better till people can pay, and they can't pay till they are better; this is like two millstones grinding against each other empty.

The people of the United States are thinking as never before, and the people of other nations are looking on and thinking also; waiting to see if it is possible for classes and masses of all kinds to enter freely into a government, head over heels, and outshine all the balance of the world in advancement and prosperity.

THE PROBLEM IS A GREAT ONE.

The flowing and mixing of all kinds of humanity together to maintain freedom and a high standard of government is a matter worth the attention of all. Many regard it as something to end sooner or later in failure.

But Natural Law and The Earth say no. To get a correct view of anything it must be considered under the light of Time and natural forces.

It is very natural that great freedom should reign in this country, for it sprang up here spontaneously. Conditions were created and waiting for it. This makes a difference. Man was not obliged to clear the way for it;

he simply had to take possession and preserve that which nature and nature's God had furnished.

It is very natural that the American people should freely give that which was so freely received from Providence—the freedom of the land. The spirit and atmosphere about America is different from any other country, because a monarch was never allowed to exist or get a foothold here; nature and man were, and still are, both against it. This makes a strong combination for a crowned head to run up against.

Some express alarm at the freedom with which foreigners are allowed to come here and enter into citizenship and possess our land; viewed superficially it might look doubtful; but looked at from the bottom it is not alarming. It is true, it makes a difference who the foreigner is and for what he comes.

All who come may not be up to the standard of George Washington and Thomas Jefferson, as citizens on arrival; at the same time, as soon as a foreigner puts his foot on our land he undergoes a great change. He is changed from a foreign peasant, or serf possibly, to an American freeman and freeholder. This is a decided and sudden elevation; but in this case, if American citizenship is cheapened and lowered, the foreigner is correspondingly elevated. If there is a loss in one way, there is an equal gain in another, so the general equilibrium of the world is preserved.

The question now is, will the foreigner appreciate the advantages and benefits bestowed on him and help keep up our institutions, or will he turn around and smite the hand and land that does so much for him?

LET US LOOK INTO THIS.

The fact that he speaks in a foreign tongue does not affect his love of home and liberty; the fact that he has been shut up under a King makes him love and appreciate liberty all the more.

He is like a horse that has been confined in a stall and not allowed to run free. When he gets out, liberty is wonderfully sweet to him and he will never leave fresh, green fields to chew dry hay at a manger again unless caught and dragged back.

NOT HE.

Allowing foreigners to swarm into this country may seem dangerous and downward in some respects, but it is not half as dangerous for this as for foreign countries. Every foreigner who comes here and does well in the air of freedom, under the Stars and Stripes, discontents ten foreigners left behind living under crowned heads and standing armies.

There is not half as much probability of foreigners who

come here to live destroying this government as there is that their coming will upset the government they have left behind. Every foreigner who comes here and prospers is a living advertisement against royalty. All nations have grown broader and more liberal since the establishment of American Independence. The independence and freedom of this country is fast permeating the whole world, and will go on till all are free.

There is more probability that prospective heirs to crowns will be overthrown than there is that the American Government will be overthrown by foreigners who come here and are taken into citizenship.

This country is so strong from natural conditions, it is the touchstone of liberty and influences all who touch it. Those who have touched it thus far have been influenced by it and have not tried to pocket or carry away the stone for a relic. Those who believe in the general advancement of humanity see here, and come here only to find, the greatest future possibilities.

This country has demonstrated what opportunity can do; it has demonstrated that there are thousands in the common walks of life equal to the best, if given opportunity to rise.

It has demonstrated that the common walks are full of people equal to Kings and Queens; this of itself is a stronger feature than any Monarchy can possibly present.

So much for America and all blood in it, mixed or otherwise. It will continue to flow in from all civilized nations, and the spirit of freedom will continue to revolutionize and send it back over the earth as from the head of a pure fountain.

It is not necessary to worry about the future of this country on account of the foreigner.

As it has risen through natural conditions to its present size and glory, it will be more able and better prepared from experience and age to take care of itself in the future.

The safety of letting foreigners enter freely into this country is founded in nature, and it is not necessary to go beyond the farm barnyard to see it.

When a hen has a family to scratch for, she stands by it with the loyalty of a true patriot, no matter whether she is Plymouth Rock, Muffled Poland or Black Spanish.

Like a loyal mother, she spreads her wings and hurls herself against any odds in defense of her offspring.

Go to the Berkshire, or any other shire, and try to take a young pig from its nest, and the mother hog will meet you with the courage of a Napoleon.

Go to the nest of the eagle, or den of the lion, and encroach upon their home and young, and see what is found. And if not satisfied after looking theree, go to the bulldog and try to take a pup from its nest, and publish to the world your experience.

Go to the old gray goose sitting under the barn and undertake to disturb her in her domestic and family relations, and you will crawl out wiser but with less clothes, and a gander on top of you.

Go to the wild crane that soars in the air beyond the reach of a rifle, and she will drive her beak through your skull to protect her nest and young.

Every animal and bird, from the lowest to the highest, stands by home and family. This is nature and natural law.

Is man below the brute and bird in this respect?

Give him a home, give him something to live for and fight for, and I care not whether he be Dutch, Irish, Scandinavian, English or American, he will pour out his blood and meet death to defend it.

The United States is great and strong in this relation. She has given homes to millions, good ones and grand ones, and has many loyal hearts to care for and defend her on this account.

Anyone, man enough to build up a home and a family on the soil in this country, can be depended upon to defend his fireside, whether he has had it two hundred years or but two hours.

The man who obeys the command, "Be fruitful and multiply, and replenish the earth and subdue it," is a safe citizen anywhere on earth.

Still, our legs tremble and our hair is inclined to stand on end when it is seen what people must go through and endure to get where natural conditions are forcing them. Thousands must be made over and receive a new education, get old ideas out of their heads and new ones in. This will be to many like pulling teeth.

There is a great mixture—many are "hard up" and in debt; to draw good from this condition is the problem, but there is good in it, and good will come of it.

When a baby is weaned, it cries and makes a great fuss; a calf bawls still louder; a colt tries to tear a stall down, and one small-sized pup will keep a whole neighborhood awake for a month.

This is weaning time in the United States, and so many are howling all at once on this account it is naturally a little confusing; but time will quiet and settle all, then everyone will wonder at their foolishness.

Experience is the greatest of all teachers; without this we would not know or amount to much. If we never got lost we would never have to look for the road and know where to find it. If we never got lost we could not tell others the feeling and danger and warn them against it.

Man must not only have experience, but he must be pressed to get the sap out of him—but not pressed to death. He must have grief and misfortune to make him

think and appreciate everyday blessings. Blessings are not always regarded as such until taken away. If this generation does not appreciate its opportunities, it will confer good on the next by exposing its folly; it will be useful in this way, if no other.

The future of America is an important question.

Blindness is said to be one of the blessings of the future; that we do not know what the future holds, is said to be the foundation of present contentment. If we knew we might be miserable.

Whither are we drifting as a nation? Where is the rock on which to build? Where is the path leading to safety?

Should immigration be shut off and commerce restricted? Impossible.

Our gates have stood open so long, it would be hard to close them now.

Establish an elevated standard of citizenship and the blood of the earth can flow this way with safety. A foreigner able to show proper standing might vote on the day of arrival better than some who have been here ten generations.

A low, cheap standard of citizenship naturally draws low, cheap citizens.

It is hard to separate sheep from goats when crowding through a gate all together; an elevated standard would grade and separate them after getting through.

An honest, industrious foreigner, who comes here to make a home, can be trusted as a citizen with perfect safety; that is, if he comes to make a home. Habits of economy, with capacity and willingness to work, attained anywhere, make him safe and desirable.

A native American, loaded with habits of extravagance and principles of dishonesty, will not hold up free institutions any better or longer than a good, honest foreigner.

The subject of immigration is one of great importance, calling for careful and wise regulation. Foreigners have helped build up and preserve this country, and will continue to do so as much in the future as the past.

A man who takes land to make a home and raise up a family is a more desirable citizen and entitled to more consideration than the wandering "bum," regardless of nationality.

A fixed and elevated standard of citizenship would be justice to all, and the time has come when there should be a fixed plan to perpetuate national growth and development.

There should be a "base line," absolutely fixed and agreed upon by all, as the one plan for future progress.

A fixed idea should be declared and published to the world as "the base idea of the United States." And this "base idea" should be elevated and made to rise above all others, like a lighthouse above the sea.

It should be like the sun—rise every morning and keep rising; shine every day and keep shining.

The United States is the natural and proper place for a "base idea" to grow and flourish, for advantages found here to support this kind of an idea furnished support to build the nation and still support it.

The base furnished by nature for man to stand and live upon should be the "base idea." This should be clearly pointed out and kept constantly in view; guide boards and mile posts should be put up not only to keep, but to compel, recognition of it as the broad highway leading to happiness.

The "base idea" should be to grow and progress according to divine and natural law.

Present needs and future hope depend upon this. Its necessity is found in the text, "Be fruitful and multiply, and replenish the earth and subdue it." Here philosophy, history and religion are combined.

By the light of this command the past can be seen and the future read.

Advantages afforded by the earth are why the first colonies came here; advantages afforded by the earth are why our government was established and now exists; advantages afforded by the earth are why people have flocked here like birds to a cherry tree. They have come for the fruit and to sing in the trees. Let them come and

gather and sing, but fix a standard and a base on which to do it.

When we see all kinds and classes pouring in from all parts and putting a voice in the government before changing their clothes, where the main idea is selfishness, money-loving, money-grabbing and debt-making; every fellow for himself and "Gammel Eric" for the hindmost; when real conditions are looked squarely in the face, it is impossible not to think of the foundation on which we stand. Present conditions are forcing examination of our foundation, and it is being looked into as never before.

CHAPTER XVI.

THE EARTH AS A COUNTRY TEACHER.

Great numbers have been, and are still, living on prospects. Prospects are good things, but when they fail or slip away and the numbers keep increasing who are without any other support, something more substantial must be had. Something that will not fly so quickly; something more docile and less scary.

Prospects are as good as anything else as long as they can be passed for cash at the bank, but when the bank shuts down on them and you have to carry your prospects away in your hand, or in your bosom, it is very embarrassing.

The trouble at present is, too many are suffering from an overproduction of unproductive prospects.

When a man gets a large amount or number of prospects on hand on which he cannot realize, and this is all he has for support, he is called "hard up"; and this condition seems to have become somewhat chronic.

When a man thinks he is going to realize on prospects and cannot, the result is disappointment. Disappointment is the distance and difference between anticipation and realization.

The time used to be when people with gold would trade it off for almost an kind of a prospect, but they are now so familiar with the distance between anticipation and realization they want the best of security and the other fellow to bring around his prospects with interest on them in cold cash. This has upset the sale and exchange of prospects and left dull and discouraging times for everyone without legitimate business.

There are and will continue to be plenty willing to swap prospects for prospects, but purchasers for cash cannot be relied upon to snap up everything that comes along as they did in "boom" times.

The man who has nothing must get something.

How? Earn it; work for it.

Who is going to employ him?

If he cannot get anyone else to do it he must employ himself; he must become a "boss" and dictator and have himself for a subject. By practicing on himself a while he will know all about both sides of the question. By being his own master and his own servant he will understand the subject of both capital and labor.

He must go onto land and get a living from the soil according to the Creator's plan.

That is the meaning of these times clearly and unmistakably.

In one sense they might be called hard, not properly

understood they might be considered tough and gloomy.

Looked at through the trinity of nature and natural development, present conditions can be easily understood; when understood they can be cheerfully endured, for then labor is not labor—it is only pleasant effort to reach the desired end.

"BE FRUITFUL AND MULTIPLY."

"Be fruitful" are the first words spoken, and this is the first thing to do to get a start.

To "be fruitful" means to be industrious; to be productive of fruit. It does not mean just the study of the multiplication of human beings; it means to have fruit for the children to live on; it means to provide for the present to meet the future; it means intelligent and thoughtful care of conditions and results. It is something in advance of multiplying. The text is "Be fruitful and multiply." It does not say multiply without being fruitful; it is a command for care and provision before multiplication.

It does not say to the pauper, multiply paupers; but as the Creator himself was fruitful in advance of man's coming by preparing the earth for him to live on, He said to man, "Be fruitful," for He knew the importance of preparing in advance of life for the support and development of life.

The desire and way to multiply is easy and does not need cultivation or training, but caring for the multiplication is another thing. To do this requires fruitful thought and frugality.

Conditions the world over show that people have confounded the word "Fruitful" with the word "Multiply," and have multiplied faster than they have been fruitful to provide for results. Fruitfulness means provision for the fruit that is produced.

Like every other law of nature, increasing and multiplying is a law unto itself and creates conditions that build up or destroy themselves.

Infancy is a tender age, one that needs care and nursing.

In the great work of creation growth is an important factor, and time is necessary to growth. To be in the right direction growth must harmonize with Time and Space.

Perfect development is growth in harmony with Time and Space; when growth contributes to happiness and perfection, by reason of growing, it is in harmony with nature and natural law and in the right direction. Present conditions mean that the increase and spread of the human family has reached a point where it is time for the family to stop and take a look at its shape, and see how it agrees with Time and Space. See whether its growth is

in a direction to contribute to happiness and perfection by reason of growing.

If not, it must change its course and shape and get in harmony with right conditions.

If the increase and spread of dollars is of such great importance, how much greater is the increase and spread of life?

Here is something worthy of deepest thought. Understanding and regulating the subject of life is the highest work of life.

If the increase and spread of life is important, its shape and direction is equally so. Unless life grows and spreads in the right direction it is out of balance and harmony with itself. If not in harmony with perfection it is imperfect and out of line with happiness.

Man was made to grow and spread and become great and grand, but he can only become great and grand as he grows in harmony with nature and natural law. He can only grow in this way as he goes in the direction pointed out by the author of life and nature; in the direction pointed out as the way to "dominion" over all things.

If he does not go in the direction in which he is told "dominion" lies, he cannot hope to find or attain it.

The Text is too important to slight or pass over lightly

To be understood and appreciated, it must be looked

at on all sides and under all conditions; it is a subject that can only be understood and appreciated as life increases to prove its truth.

The increase and spread of life proves its truth, and will continue to prove and make it clearer as time advances.

If not the most important text of all it would not be first.

WHAT ARE WE TALKING ABOUT?

The increase and spread of life. Whose life? Man's.

The term man implies consciousness. The term consciousness implies man's knowledge of himself and other things.

To have knowledge of himself and other things, he must be aware of conditions and relations to which he is subject; he gains this knowledge through his nature, by being a part of the trinity of creation and nature.

Man is the fruit of the union between God and the Earth, between Spirit and Matter. God is his Father and the Earth is his Mother. As it is a law of nature that the union of two different bodies or substances creates a third, the nature of which is like the two united, man being the fruit of the union between spirit and matter partakes of the nature of both; and it was the most natural of all things in the order of creation for the Father, when he put infant man on the bosom of Mother Earth to nurse

and grow, to tell him about his mother; how to treat her and what she would do for him. As the earth is the mother of man and man's growth and development depend upon both parents, the one next to him, the one he sees, feels and lives on; the one who gives him cake and candy; the one he is first and constantly with, is the most natural one to study and know first.

Therefore the Father said, "Be fruitful and multiply, and replenish the earth, and subdue it." In speaking this way He was unselfish. He wanted his wife, man's mother, to receive attention and be honored. He knew when the offspring grew large and strong through time and knew the mother, she would tell of the Great Father; tell of His great works and wonderful powers; tell how He is able to make the inanimate conscious; tell how He is able to make the dust rise up and think and speak, and call Him blessed.

He knew that as man grew large and strong he would sit on mother's lap and look at bright stars and shining worlds above him; that through her every singing bird and fragrant flower would proclaim Him. "Great is the Father and great is Mother Earth."

TIME IS CONTINUOUS AND UNBROKEN.

To harmonize with Time life must be continuous and unbroken.

Life cannot be represented by a broken chain. It must be by one continuous and perfect.

By finding the parentage of man and by looking at life as an unbroken chain we get our bearings and find our way.

God is the author of man. He made but one and He made him in the shape of a conscious germ or seed, to grow and become large as a grand whole, to fill Time and Space unbroken.

The conscious world cannot be filled any faster and farther than consciousness grows to fill it.

When God made man, He told him something. He told him what to do. In telling him this, He spoke as God, not as one man speaking to another.

In telling him, He spoke in harmony with His Godlike nature, in harmony with His relations to Creation and life.

Therefore, to be understood, God must be looked at and heard in His Godlike nature, as the head of All Trinities talking to the head of one Trinity.

When God told man to "be fruitful, and multiply, and replenish the earth, and subdue it," it might be said He was talking to Himself, about Himself; for man was a work He had just finished and He was but putting His own work in operation when He told man what to do.

Only for the increase and spread of life God's voice

would have been lost ages ago on the desert air; only for this His sphere would be insignificant and His Kingdom a graveyard, without hope of resurrection.

Only for this, if He could survive at all, He would be a Being of labor and not one of rest; for every time He wanted a man He would have to get some earth and work to make one.

By making man to increase and spread he is in harmony with the infinity of creation; in this way he takes on God's image and likeness, by covering Time and filling Space. He can only do this through continued growth.

Knowing that God made but one man, and by looking at life as an unbroken chain man is more in the image of God to-day than was Adam in the Garden of Eden, because he is that much older and larger, and knows from actual experience and existence through many centuries more than he did when a seed in the shape of Adam; man knows now from living, from spreading and growing over Time and Space; Adam only knew from being told, and a woman had more influence over him than his Maker; man knows now the difference between God and a woman—that is, the majority of them do.

The older and larger man grows the clearer and more important will the text grow under consideration.

By looking at life as an unbroken chain we see, hear and feel the entire length of creation; creation is un-

broken and all batteries are in order and open, from the first word spoken down to the present moment.

By looking at life as an unbroken chain God's voice is as much clearer to-day as the difference in time between breathing into Adam's nostrils and the breath we are now drawing.

By looking at life as an unbroken chain the words spoken to Adam are just as much clearer as the increase and spread of mankind has been great.

If the increase and spread of life is important and desirable, its support is equally so and a knowledge of where and how to get it is indispensable.

CHAPTER XVII.

THE EARTH AS A PARENT.

Man was not told to "multiply" without being put in possession of a way to live and support the increase; where and how to do it was made plain to him.

Knowing the importance of life and its growth, let us now look to its support. The exact order of nature was followed in imparting knowledge to man; his attention was first directed to the earth out of which he came. Being taken from the earth, he is naturally interested in it on account of its near relationship and it was important he should know it for this reason, if for no other, first of all.

The text follows the exact order of nature and creation in imparting knowledge. When a baby is born the first thing in the order of its nature is breath, the next is food. This is the order followed in making man and imparting knowledge to him. God first breathed into his nostrils the breath of life, after this He told him where to get food and how to continue to get it.

He was told of mother earth and labor, and he found it and still finds it, just as told in the beginning. And man and his mother are still here bound together by the

chain of labor—and man can only progress and grow according to the order of nature and the way pointed out.

It is a law of nature that conditions take care of and provide for themselves. The earth regulates and puts conditions in order that are out of order, and by so doing builds up and regulates man's progress.

Some parts of the earth are always open and inviting settlement from overcrowded parts. Another feature is deposits in the earth are a source regulating man's progress and development; there are always deposits in the earth inviting labor and invention and stimulating hopes of wealth and happiness.

When disappointments and disasters come in other pursuits, man turns to the earth as his never failing parent and says, "Mother will support me if I labor."

It is a fact that disappointments and disasters fill other pursuits, and The Earth is now the only hope, the only rock on which to build. Many conditions are taken for disastrous which are only blessings in disguise.

People complain of hard times when in good health and there is an abundance of everything to be had through intelligence and labor.

THEN WHY HARD TIMES?

It is a law of nature that Time brings out the true condition and value of everything.

Every man's life bears fruit; his true nature and habits may not be known for a time; he may drink for years and not have it known; he may steal and not get caught, but sooner or later his true character comes out. It is the same with a nation as with an individual. It may go on and on, apparently progressing, but sooner or later its foundation will be exposed and its true condition revealed.

One may live on borrowed money and prosper apparently like a "green bay" tree, till the last pay day comes, then, suddenly and to the surprise of everyone but himself, he finds himself on the street. Pay day is the test of prosperity.

If people speculate and are extravagant, time makes it known.

The amount spent over the income must be credit, or so much off the main loaf; it represents loss or gain in any event.

If man is industrious and economical, that will be known.

The facts about present conditions are, too many have been trying to get rich off of borrowed money, and in anticipation of wealth from borrowed capital have lived extravagantly. Prospects in many cases have exploded, and left holders short on both credit and cash, with a lot of extravagant habits and debts on hand to contend with like rats in a cellar.

This is a trying fix for the most ingenious. Where a man has habits of his own which he is not able to support, to say nothing about those of a large family and a few intimate friends, and being pounded by creditors night and day, he is between double bars. It is bad enough to be pounded by creditors, but to have a lot of habits you have petted turn around on you at the same time and worry you because you cannot gratify them is ingratitude of the rankest order.

When buckwheat is only a cent a pound not to have enough to get one cake is rough on the producer of buckwheat as well as the individual who has a strong appetite for cakes.

HOW CAN GOOD COME OUT OF HARD TIMES

Hard times are the result of departure from natural law or not understanding it.

Every one is a consumer, but every one is not a producer.

It is a law of justice as well as nature that every individual able to work should perform useful and intelligent labor to the extent of reasonable support.

There is enough produced in the United States for the support of all, but the trouble about the divide is, all do not help produce it, and some who do help do not

always get their share, while those who do not help sometimes get too much.

It cannot be denied or overlooked, borrowed money and immigration have been a great source of our development. A desire for sudden riches is also very prominently before us.

Results from these causes show for themselves. Opportunity is always open for redemption, and all can be redeemed through nature and natural law, but in no other way.

If natural conditions are allowed to prevail, in a few short years the people will thank heaven for these times, on account of the wisdom and experience gained from them.

LET US SEE WHAT WE HAVE BEEN DOING.

Times have not changed or opportunities gone; true conditions have simply come to light, and people are discovering what they have been building on and with. The good sense of the masses will bring order out of confusion as soon as they see clearly from facts which way to go. Present conditions are brought about through natural causes, and are to mark an epoch in the history of mankind and the world.

Natural law has come to assert itself and claim its own; it has come to speak to man in a voice of thunder

and to make an impression on him that he will ever remember.

It has come to ask him what he has been doing and what he proposes to do; it has come to demand respect and obedience; it has come to say to him, "You are now old enough and large enough to understand and walk in the path of knowledge." This is the meaning of these times.

They have come at the right time and in the right way to establish a "base idea," one to underlie all other ideas, one upon which all other ideas must rest and be based.

The "base idea" should be

THE UNINCUMBERED HOME ON THE SOIL.

The farm and home without a mortgage on it. A farm wheree a family can earn their support by their own labor, and labor to earn it; this must be the "base idea" of the American people.

These times mean that too many have forsaken the soil and too many have mortgaged it. That debt, extravagance and idleness are the moth and mildew over the land; that they are fetters on the feet and chains around the body. This condition cursed people in olden times and is the curse today.

The man who has been wise enough to stick to the soil and keep a mortgage off of it knows nothing of hard times.

Potatoes with him at ten cents are worth just as much to eat as at ten dollars, and he can live on them just as long, regardless of price, if not forced to sell them out of his mouth to pay interest.

By doing a reasonable amount of work a man can be an independent gentleman on an unmortgaged farm and inform everyone else they can enjoy the same privilege and independence.

A man in reach of good soil is not entitled to sympathy or charity if able to work. These times mean that more must go on the land, not to get rich but to earn a living and make a home; it is a blessed good thing for the people and the country that it is so. It is not a hardship to live on land, but a privilege and a blessing; every industrious family with ordinary intelligence can get a good support from an unmortgaged farm.

CHAPTER XVIII.

THE EARTH AS A MIRROR.

The danger confronting the American people is not that foreigners who come here will tear down the government. While the United States is surrendering land and privileges to the foreigner, the danger to the American is in thinking that he is going to be smart enough to live by his wits and let the foreigner do the hard, dirty work.

The foreigner who does the work and builds up a home free of debt will be here supporting the government when many born here will be short on patriotism, wits and cash, through scheming to avoid legitimate labor and trying to live outside of common sense; many are beginning to recognize this condition.

The industrious foreigner who has been wise and patriotic enough to take a good piece of land and make a home on it and keep a mortgage off of it is the peer of the best of them.

The time has come for more truth and less "taffy," more facts and less complaint.

The man waiting for politics to right his wrongs is wasting his time. The great majority must help themselves instead of someone else.

That which can be mathematically demonstrated is not prophecy. To predict great and rapid changes in the future does not require deep thought or penetration; all conditions indicate it.

The increase and spread of mankind is a force that cannot be resisted.

This was seen in the beginning and provision made for it. One billion and seven hundred millions of people on the earth, all born with wants that cannot be shaken off; three billion and four hundred millions of eyes and ears, listening and looking for something to cover bare backs and fill empty stomachs, is altogether a different condition from one lone man and woman on the earth, clothed in fig leaves.

With one billion and seven hundred millions to grow from, all with passions, desires, loves, hates and ambitions, the increase and spread of the human family must be very much greater in the future than in the past, and changes and revolutions must be in proportion.

With seventy-seven millions of people now in the United States, the increase and spread must be much greater in the future than in the past. If the population grows here in the future as in the past, in the year A. D. 1925 there will be one hundred and forty millions, and this is only twenty-seven years hence.

In the year 1950 there will be two hundred and eighty

millions, and so on. If times are dull and labor markets overcrowded with seventy-seven millions, what is it going to be with one hundred and forty millions so near at hand? The baby born today will only have time to grow up and get through school when it will be one of one hundred and forty millions.

Then the greatest thing on earth will be a home free from debt, one that landlords and creditors cannot disturb or take away.

Tramps, vagabonds and speculators will not save or keep up a good government; they will help pull it down.

The unincumbered home and homeholder, the man with a home to love and fight for, whether he be native or foreign born is the one who will build up and save the nation, preserve peace and promote prosperity.

Intelligent action is always necessary and demanded, always has been and always will be. That which is necessary and demanded at the present time is a "base idea," a plan on which to grow and stand individually and nationally.

WHAT DEMANDS THIS?

Natural conditions, the growth of mankind and the forces and operations of nature.

The first thing necessary is to unload a load not wanted and get something that is. What load is this? A

load of ignorance, false ideas and debts. Where did so many pick up all this dead weight and useless rubbish, and how did they happen to load up with it?

It has been years accumulating; false teachers, leaders and nations have been sowing and blowing over the land until the crop is now like one of wild mustard.

Every one has been looking for prospects; but looking for, and being a good judge of prospects, are two different things.

Many have seen objects ahead they have taken for bright prospects, very flattering ones, and the more they pursued and looked the more certain they were that they were genuine prospects, but on getting up to them found they were "mud hens" instead of game birds.

Many have loaded up with prospects, not that they expected to use themselves but to turn over to someone else at an advanced figure; but promises and obligations became due before they could unload, and they are now rubbing their heads by the wayside thinking what to do next. This is a serious condition calling for treatment.

When great prospects are loose in the land, walking around six feet high with bangs and a trail on; when corner lots are going up in cities and there is money for every kind of an enterprise that promises a quick return, it is hard to keep the farmer's son on the monotonous farm.

He wants to go to town, get a clerkship, smoke cigarettes and wear liver-colored shoes with pick-axe fronts. He goes, and every time this young man writes home he asks his father for money to buy a bicycle, and advises him to sell the farm and come to town where it is not so lonesome. This has been going on until cities are overcrowded, and in thousands of cases a foreigner owns the "old home" and the boy who left the farm for a clerkship and liver-colored shoes is now a tramp. His employer failed in business and had to give the clerks an indefinite vacation; expenses and competition broke him up, and left him in a place called "The hole."

When a man gets in "the hole," without a dollar, everything is unusually dry and flat with him, until he catches a glimpse of something he thinks is another prospect, or a large flock ahead of him. Then he brightens up and quickens his step to get nearer the old-time, familiar objects; and sometimes he gets out, and sometime he gets farther in "the hole," and takes a whole lot of good people in with him who were never there before.

"The hole" is a treacherous place to fool around and a hard place to get out of when once in it, especially when it commences to cave.

Well, here we are, and more coming.

There seems to be whole families and holes all around us. What is to be done?

When too many get in the same fix, there is not sympathy enough to go around. But the right and duty to be a man, a whole man, a white and intelligent man, can never be buried in a hole or anywhere else.

Thank goodness, the earth with all its supplies and teachings is left; with or without a mortgage, it cannot be taken away. A creditor can foreclose his claim on a little piece of it, but the earth itself he has to leave where his mortgage describes it.

THIS IS A GREAT BLESSING.

If this was not so the earth would be full of holes; it would be like a sieve, if creditors could carry off that on which they foreclosed; you could look through it and see clear out on the other side of China. If this was the case some one would be falling through all the time and getting hurt, or hurting some one on the other side.

The second start after getting out of "the hole," with wind gone, is different from the first start, where you had bright prospects, but no experience.

When you come to start the second time, you often find your confidence in others gone and that which they had in you gone with it; both ran away together; and you feel as though one of your children had run away to get married, and your wants were all you had left.

But let us give praise; let us be thankful we are here

and that a way has been provided whereby we can live as long as we stay.

Let us be thankful that disappointments and struggles are full of value and rich experience. Let us be thankful that experience sometimes saves us when nothing else will; that it brings cash when everything else fails.

Let us be thankful for unselfishness; let us be thankful that we have not gathered all the experience on the highway of life, but have left plenty back on the road for others, where we found ours.

Some time ago, not long since, we spoke of despondency and depression before birth.

Yes, birth is a serious period, but is offset by the hope of future happiness—by the growth and development of life.

All that is necessary to make times prosperous and happy is for people to look at things in the right light. All that is necessary to make times prosperous and happy is for the people to have one great, large "base idea" on which to base the balance of their other ideas.

The "base idea" should be to build according to the design of the

DIVINE DESIGNER.

Let us look once more at the unbroken chain of life, at the Trinity of creation, and examine this design.

Pardon is asked for repeating and saying it over and over; forgive this time and it will not be repeated again if possible to avoid it.

Eternal Life is the fruit of the union between Eternal Time and Eternal Space. This is the Supreme Trinity—the Supreme Designer.

Man is the fruit of the union between God and the Earth.

The fruit of the union between man and the earth is Home and Happiness—"Be it ever so humble, there is no place like home."

Have you a home? If so, where is it? Is it yours? Or are you paying rent, or interest on a mortgage?

MAN'S FIRST HOME IS ON EARTH.

It is here he prepares for future life; impressions received here last through eternity. It is from here he is launched into hell or heaven; then it must make a difference what we do here, and how we do it—it certainly does.

To build up a home and be happy, man must do that which he was told to do.

WHAT IS THAT?

"Subdue the earth." Man comes from the earth, lives on it and goes back into it, therefore he should be mas-

ter of it and overcome it. When he does, he will rise above its conditions; then, instead of turning from the earth for light and strength, we should turn to it.

Times are what people make them—they have power to make any and all kinds. If they go in the right direction they will be good; if not, bad.

Time and times both teach which way to go and what to do.

I do not appear before the world as a prophet, but I wish to go on record as being able to see through an open door, one that is wide open, with a sign over it telling where it leads.

I wish to declare before the world that I see and feel a great, large, live force in and throughout creation; one that is forcing everything before it. I wish to declare to the world that the increase and spread of life has an effect upon life; that from this cause, social, political, industrial and educational conditions arise and must forever be guided.

I wish to declare to the world that twenty tons are heavier than one ton; if the weight is increased twenty times it is just that much more on the scale beam or foundation.

It does not require the gift of prophecy or deep penetration to see the present and read the future—in a few things at least.

If fifty gallons of boiling water and fifty of ice water were put together it would make one hundred gallons, the temperature of which would be an average between the two.

Doubling the population of a country changes its condition and increases its needs and demands.

If all kinds and grades of people come together to form a government, the national character will be the average of the grades united; neither boiling nor freezing—possibly lukewarm, or about right in which to wash the feet.

If a man consumes beyond his capacity to pay, the difference between consumption and capacity is debt.

If he consumes and has nothing with which to pay, he is a burden either on himself or on society.

WHAT ARE THE FACTS.

This country can and does produce much more than it consumes. All it ships abroad is in competition with the world; the commerce between the nations is the common level of the world; it represents the world flowing together. This level is growing and becoming broader every day. Through the medium of transportation and communication the world is being brought together. Through this medium, a baby born in India or Japan can and will come in competition with the American baby.

This country already has a labor capacity beyond the demand of employment, and every unemployed laborer is a competitor of the one employed, or would be.

As long as the capacity to produce is greater than consumption and labor exceeds employment, to this extent are prices and industry affected; to just this extent are there dull or good times. The condition of one regulates the condition of the other.

WHAT ARE THE FURTHER FACTS?

Laboring classes are increasing faster than other classes; just in this proportion the supply of labor is rising above the demand; with this presentation when are better times than now coming for the laboring man?

LET US LOOK FURTHER.

Let us grant the world is full of money, and good money; if the one who has it cannot use it at a profit there is just as much made in letting it lie idle. He is just as wise to sit still and live on that which he has as to put it out without profit and take the chances of losing it.

If the laboring man cannot find a market for his labor what is he going to do? He is not different from anyone else who has a commodity to sell; he has labor to sell to produce something, instead of something to sell that

labor has produced; the difference between a man who has labor to sell and one who has something to sell which labor has produced is the difference between a nickel and a five-cent piece.

Both are competing with the world and living off of labor—unless it is some special article that only some special one can produce.

If the capitalist cannot invest his money at a profit then his money is simply out of employment; it is like the laboring man who is idle and not getting ahead. Idle capital is money not working; money not working is as bad as a man not working, it will drag itself and everything else down by idleness.

I do not wish to go on record as a prophet, but as being able to recognize natural conditions.

These times are not any different from any other times, only as time makes them so.

IN THE LIGHT OF DEVELOPMENT THEY MEAN MUCH.

Everyone knows what an axe is; they also know it makes a difference for what it is used—whether for chopping wood or for taking life.

A rope is an innocent looking tool, and everyone knows what it is; they also know it makes a difference for what it is used—whether to make a halter for a horse or for a man.

It is the same way with these times; they are innocent in appearance, but they are to mark an epoch in the history of the world; in the history of mankind and creation; and I want to go on record as recognizing this fact.

I want to go on record that I did not take a black bear for a black squirrel, because both live in the woods and are black.

The truth comes to light in some cases slowly and it often takes a long time to get prepared to receive or comprehend it.

If life is not an unbroken chain, reaching from earth to heaven, then the Bible better be torn up, the churches down and science ignored.

Many thoughts come and go on subjects we only know through faith. Faith is a belief that something exists; hope is a desire to attain it.

Hope is just as much a reality as any other reality; it is the path leading to reality; it is the veil covering reality until the hoper is old enough, strong enough and sufficiently intelligent to be able to know and be trusted with the truth.

Hope is a provision in creation for the entertainment of the human family while looking for the truth; the truth is a knowledge of reality.

Hope is sometimes better than reality; reality in the

form of hope is often better and stronger, and serves a better purpose than though it stood in full view.

The uncertainty of the attainment of hope is also a blessed provision and a strong feature in its favor.

To illustrate, let us suppose that when the King of Kings arose from the dead He had celebrated his victory over death as victories of great importance are usually celebrated. Let us suppose that when He came out of the sepulchre He had marched up town with His grave clothes upon His arm, followed by a brass band, and celebrated His victory over the grave; let us suppose He had mounted a platform and lectured on "sights and scenes in the other world: or, three days in paradise."

Let us suppose He had assured the people without any doubt that there is a better world beyond this, reached through the door called death; that He had seen God and talked with Him; that God is all forgiveness and all love; and at the close of His lecture on the beauties and certainties of the hereafter let us suppose He had bid the people a fond good-bye and invited them all to come and live with Him in a kingdom of glory that He would reign over forever, where there were no partings, no work, no sorrow, golden streets and no taxes; then raised His arms and turned into a beautiful spirit and disappeared in the clouds.

What would have been the effect of removing uncertainty from hope and turning it into a reality?

What would have been the condition on earth that day and that night?

Everybody would have cast the grave aside as nothing and committed suicide to follow Jesus and be with Him in His kingdom.

The rush to the Klondike for gold would be nothing compared to the rush to eternity, if hope was unclouded. Every emotional person who had a butcher knife, or could have borrowed a razor, would have cut his throat and the earth would have been covered with putrid corpses beyond the possibility of living on it, if anyone had retained an inclination to stay after hope of future life had been made a certainty.

A man would commit suicide before he would do a day's work. Even now, with a preacher picturing eternal torment and no hope for the sinner, plenty prefer taking the chances of a suicide in preference to working on earth.

Everything is just right and just as it should be, even to the nature of hope.

It now serves as a balance wheel; if any different, it would be a buzzsaw.

The King of Kings came to stimulate faith and build up hope in man, to give him a chance to grow; to turn his hope in the right direction. He came to give him milk in the shape of anticipation, not meat in the shape

of reality. One ray of positive living evidence as to the great hereafter would be more than the human family could stand without being prepared in advance to receive it.

Knowing the other world in advance of getting there would be like a child knowing this one in advance of birth, and fretting and worrying over the future here; wondering how it was going to be treated.

One grand provision of birth is, all parties are not conscious of it at the same time. It is a good thing that consciousness does not come too soon; it is a blessed provision that the one being born is not conscious of the importance of the event at the time; if it was it would add a great many years of unnecessary worry to life and annoyance to parents.

Life is a succession of conceptions and births. Life is evidence of light. By observing the order of creation we find light preceded by dawn; that the change from darkness to light is gradual; that the noonday sun is never turned on to midnight darkness; that the period between night and day is a growth of light, not a sudden burst of it.

So it is with knowledge and the development of man; this order in creation is necessary to consume and dispose of time. Nothing in the world is so wearing and depressing as time that rests heavily on the consumer;

where it does not pass pleasantly and profitably. Sometimes the hours preceding morning light are filled with anxious unrest, sometimes with sweet dreams. But whatever it may be, that which fills the mind and heart in no way affects the coming of light; that is a condition belonging to Time alone, and when the time comes for any condition to appear it has to appear, no matter who is waking or dreaming, dressed or undressed. The fact that one believes or disbelieves in the coming of light neither hastens nor delays its arrival. It is the same way with all things in the order of creation and nature; when the time comes for the appearance or disappearance of certain conditions, they are certain in coming and going.

Certain conditions are promised and looked for through the order of creation in man's development.

Upon the fulfillment of certain conditions man is promised dominion over certain things, which dominion is very minutely and particularly specified to be, "Over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man's dominion is confined to the earth and things upon it when he replenishes and subdues it. He is not promised control anywhere else as man, only on earth.

As soon as this text is made the "base idea" for action, and its nature and importance fully comprehended, man and the earth will be revolutionized in the twinkling of

an eye; then will hope turn to reality and the future to a bright and shining light.

This condition belongs to Time and growth, and is certainly coming. When it fully dawns upon man, life will take on a bright form and the light of the millenium, like the light of morning, will foreshadow the noonday of perfection and intelligence.

Man is not the author of life; he is the evidence of an author; he is a regulator of life, only to a certain extent in a certain way. The forces that create and regulate life are so arranged that man cannot interfere with them without affecting or interfering with himself.

CHAPTER XIX.

THE EARTH AS THE HEAD OF EDUCATION.

The great force back of man, the one that regulates him and must continue so to do, is the increase and spread of mankind. This keeps up a constant rise in the river of life. As the river rises and grows broader and deeper and flows on it is lost in the great ocean of humanity, so those who navigate it must have an anchor and a compass to guide them as time bears them out and carries them on. To people on the Earth the anchor of life is the Earth.

The increase and spread of mankind has a double operation; it affects those in existence and those to come. A field occupied and filled up is different from one unoccupied. The business of man is to regulate affairs pertaining to himself.

He undertakes to do this through education.

Education consists in knowing what to do and how to do it. It is impossible to know what to do without looking into natural surroundings, the nature of our wants and the way to meet them.

The needs of man are so great and varied that it takes

the united efforts of mankind to supply all needed. Industry is a chain covering this necessity.

As the spread and increase of mankind goes on, it becomes a natural force calling into existence new and varied conditions; new education, new industries, new thoughts.

Before education of any kind can be advanced or attained there must be a foundation on which to rest it. The foundation of education is found in man's wants; in his being a dependent being; in being obliged to unite outside objects with inside desires to live.

To bring an object to the support of a desire requires action and effort; to unite right objects and desires requires knowledge, hence the need of education.

EDUCATION CONSISTS OF MORE THAN ONE IDEA.

It consists of a chain of ideas wisely covering all conditions. It would be impossible for one individual to know all things and be able to do all things—this would be too much knowledge and power for anyone other than the Supreme Ruler to have or be trusted with. Hence the different industries and different talents scattered around and possessed by different ones in different localities and occupations.

Certain things are needed by all and common to all; to this extent education is on a common level and sought through a common channel. All require food and knowledge of how and where to continue to get it.

Food is necessary to man, animals, birds, insects and fishes.

It would seem with this common necessity running the entire length of the chain of life that by this time the universal relation between the animate and inanimate would be sufficiently understood to at least solve the food problem; that sufficient education and experience would have been gained to make the question of food supply simple and easy; that everyone would know just where and how to put his hands on at least enough to eat.

That they do not, shows there is something deficient in education and educators.

The Head of Education and the business world points out the way to get food and all other things.

He says, "Be fruitful and multiply and replenish the earth and subdue it"; to do this requires labor—hard toil accompanied by sweat. It does not mean to stand off and try to talk a field of weeds down, but to down them with the plow or some other implement; it means to gather a harvest from seed sown by the hand, not planted altogether by the mouth.

Natural law says man was made to labor. To unite an outside object with an inside desire requires action; this natural action, prompted by want, is called labor; but it should be pleasure. Man is full of desires on the inside that yearn for objects on the outside; transferring one element or substance to put with another to support life is the basis of existence; this is the foundation of labor, all that keeps humanity moving and makes it interesting.

Sweat and brains belong together; brains decide what to do, and sweat does it.

One trouble at present is certain classes assume to furnish the brains and want others to furnish the sweat. This naturally causes friction and gets up irritation between near and important relations.

The great need is a more equal distribution of not only wealth but intelligence—especially intelligence.

If the man who furnishes the sweat will cultivate more brains of his own instead of letting someone else furnish them for him he will save a large amount of moisture and set a healthy flow of perspiration rolling off of the other fellow, which would be beneficial to both.

Notwithstanding the great numbers, the great discoveries and inventions, there are thousands unable to solve the food problem—not to mention good clothes.

As long as education rests upon natural law it should

aim to understand and make clear its own foundation; it should teach that the present is the time to prepare for the future, in business as well as religion.

That a foundation must be laid on earth to get to heaven.

Knowledge gained on earth, about the earth, is the foundation of life hereafter. All worlds, lives and things become known through education. If it is necessary to provide for the development of life hereafter it is necessary to provide for its support here.

SUPREME MEANS ABOVE ALL.

This being true, the word of the Supreme Teacher is above all others in wisdom and value.

Man knows the nature and effect of certain elements —elements like fire and water.

If a lighted match should be put on a dry prairie and a flame should start and run and spread and increase and burn for six thousand years it is easy to imagine that the face of the earth would look very black and be greatly changed from a single spark.

If a hole the size of an inch auger should be made in the bottom of the ocean, and as soon as the water commenced running through the action of the running water should commence tearing and making the hole larger, and it should keep on, ripping and tearing and running,

for six thousand years, it is easy to imagine that a large body of water would accumulate from this cause, and if provision was not made for its care and use it would be without value, if not destructive.

When the Creator turned a spark of life into a flame and set it to running and spreading over the earth in the shape of mankind, to be driven by whirlwinds of want, cyclones of passion and ambition, to rage and roar for thousands of years, He knew what the effect and result would be of putting this conscious element in motion. He knew that forests would be hewn down, that rocks would be turned over and the earth looked into from circumference to center; that as the flames of life spread and man grew, the One who lit the match would be looked for and the question would be asked, why He lit it; and that Time, the Father of all things, would reveal all things; and the One who started the flame of life would be discovered and brought to light through the light kindled.

The match was lit and the spark of life turned into a roaring flame to make matter conscious of existence and man conscious of a Maker.

Now that man has grown and spread like a flame for thousands of years, and in many cases been fruitful and many not; now that he has subdued enough of the earth to have understanding and know there is a Supreme

Teacher, with a Supreme work to do, he can see all and know all by taking the text and weighing it in the light of Supreme intelligence and Divine truth.

The truth may bea long time coming, but get here soon enough after all.

GREAT IS THE TRUTH.

Thousands, yes generations, have waited and watched through tears and pleadings. With strained eyes and attentive ears they have looked for sails and listened for the dip of a golden oar on the silvery waves of Time, bearing a messenger with tidings of the truth which they have not yet seen nor heard.

CHAPTER XX.

THE EARTH AS EVIDENCE OF TRUTH.

Long, long ago the truth was left with man, to accept or reject as he might see fit. Man has never been without the truth; it was told to him when he was made—he simply overlooks or forgets it.

In discussing and looking for the truth, let us pause here and ask, were those who have gone before, or are those now looking for it, prepared to hear and know it?

Suppose the time and the form in which the truth will come were known, and no preparation had been made to receive it, what advantage would there be in knowing it? Like everything else, the truth must be reached through Time and growth.

Teachers, preachers, school books, law books, prayer books and church steeples all look and point to future development as the guiding star and hope of life. They teach that the future will be affected by conditions of the present. Let us suppose a human being was taken where it could suddenly overlook the universe and see the truth, what would be the effect? It would be like putting a fly into a blast furnace or having a child put its

hand on a wire attached to the most powerful dynamo to study electricity. Its investigation would only go as far as touching the wire once.

The truth must cover all Time and all conditions; otherwise it is not all of the truth.

To a certain extent, the future must remain largely a mystery and matter of speculation; when it gets beyond this, Time will be brought together and the future and the present be as one.

To a certain extent, the future can be judged and determined. When man gets so he can read the future and prepare for its emergencies, he will be a wonderful being. The future can be read now, the same as a headlight can be made to light the track in front of an engine. The headlight is limited in its power and capacity to show the track only for a certain distance; it cannot light it the whole way.

The future can be divided into two parts, the immediate and remote; both parts can be partially read through known conditions and the trinity of Time—particularly the immediate.

So far as human needs and knowledge demand, Time can be mathematically united and read.

In mathematics, through given or known quantities, an unknown one can be found or determined. To the extent of knowing the present and the past, the future

can be read and determined with mathematical clearness.

We know present needs and means of meeting them; we know some conditions whcih have extended over the past, must extend into and over the future; we know increasing weight requires additional weight to balance it; we know increasing life increases demands to meet life; to this extent, the future can be read through natural law and the mathematical arrangement of time.

The future has two very prominent features; one is hope, the other fear. That which adds to hope is happiness, that which adds to fear is the reverse; consequently anything that clearly adds to hope is to be desired and should be cultivated. Natural law presents just as many stars of hope as there are stars above. We conclude from this that hope must survive or there would not be anything for which to hope.

We admit there is much space without stars. This is not evidence, however, that it cannot or will not be filled with them. The way to reach a star is often through great darkness; and it is a fact that stars can be seen best when surrounded by darkness; therefore it is conclusive that there is something besides darkness in the world and something darkness cannot put out or tear down.

By responding to the hand of labor and yielding support, the earth teaches hope as well as the stars.

As the Truth must cover all Time as well as part of it, to read and know the future conditions revealed by Time must be taken to determine unknown ones—or those desired.

When we come to look for the Truth covering any part of Time we must go to the source from whence Truth emanates and look at it from the fountain head.

When man can unite Time to cover the Truth and Truth to cover Time then can he measure progress and development. Being able to do this is evidence of growth and progress. When Divine and natural law agree, there is no doubt about having Truth for a foundation; to know Truth has been the desire of sages, philosophers and saints. Many have known it, but lacked evidence to convince others.

The one who holds sway and can prove all things is Father Time.

He is able to do this because he has possession and access to all parts of Time; the past, the present and the future—it is in his power to prove it, regardless of periods or locations.

When Father Time puts his official seal and endorsement on anything it is so, or he would not endorse it.

He endorses the text under consideration and illumines the future with its truth, and calls in the millionaire and beggar to swear to it. Every condition of society is proof of it.

If everyone was fruitful, if everyone was self-supporting, if everyone labored to gain the dominion promised, human beings could not multiply fast enough to be in each other's way or a burden to each other on the earth.

The fact that many are not fruitful; the fact that they multiply without paying any attention to commands; the fact that a part are a burden upon another part; the fact that they try to get away from labor instead of up to it; the fact that this text is not recognized and acted upon by all as the well-spring of truth and the fountain of strength, is evidence of man's ignorance and lack of growth in the path of light.

I wish to go on record as seeing a hole in the wall of human affairs. Let us see what the condition would be if the truth of the text was recognized and acted upon by all as the "base idea." The partition between man and his Maker is a very thin one; man is God in an unfinished state; man is God reaching out to fill Time and Space with conscious life and intelligence.

Man, to become wise, must have experience; to gain this, he must pass over a sufficient amount of Time to become familiar with natural laws and the working of Time. It is just as important that he should know what destroys and separates, as that which unites and builds up; hence Time and experience to get this knowledge. As Time is one of God's attributes, it is not strange man should con-

sume a few centuries to find out the truth. While looking for it he pays the taxes, supports the paupers and fills the jails and insane asylums with himself. All this adds to his experience and helps him find the way. When he finds it, and the truth dawns upon him, he is another being, and the world and all his surroundings are transformed.

I wish to go on record as saying that midnight darkness is breaking and the dawn of light growing; that this dawn is a reflection of man's growth, which in Time will be a light unto itself; that as man grows and spreads in all ways and directions the truth of the text will grow and spread with him till clear to all.

Everyone is interested in the truth; everyone is interested in what Time has brought and will bring. The truth comes from being aware of perfection and imperfection, of strength and weakness, of our relation to creation and creation to us. This cannot be known instantaneously. Knowing the truth is seeing by the light of Time. One who knows the truth has a vision extending in all directions. He is like a ball that rolls with the incline or force behind it.

In trying to approach the truth and get under its influence, there are two avenues leading to it: one is called stern realities and cold facts, the other imagination.

A STERN REALITY OR COLD FACT

is something that can be seen and felt. It is something very cold, very real, and very stern.

Imagination is trying to determine what is on the opposite side of a hill that cannot be seen over.

From natural surroundings and knowing the climate we are in, the general nature of the hidden side can sometimes be determined by imagination aided by that which is found on the side where we are. It is so in studying the truth.

THAT THERE IS A FUTURE TO TIME, ALL AGREE.

What is in that future for man none can positively tell. Some may tell, and tell correctly, but cannot prove they are correct till up high enough to see over the hill.

A great many evidences around us suggest faith; faith suggests hope, and hope suggests patience and contentment to wait till the truth can be known. By knowing there is a future; that we are going towards it and it is coming towards us; that the future is only time in advance of us, which we are absolutely certain to meet, it is reasonable to presume that conditions which Time has proven to be true will apply to one period as well as another, whether ahead of or behind us.

Life is a trinity with conditions corresponding to Time.

THE FIRST CONDITION OF LIFE IS INCEPTION.

Inception is the life germ planted in man by the Creator. Conception is the union of the elements of life in two bodies to form a third, the result of which is birth, or new life.

By looking into nature for shades and shadows by which to read the future, love is found to be a trinity, corresponding in nature with Time.

Love commences in soft glances and sweet words: these are the advance agents of

A TENDER PASSION.

A young person who has not spent much Time on earth might not be able to read and understand the nature of a "soft glance" or sly wink; but an experienced mother might read in one wink the history of a life and turn the winker and blinker out of the house before he could make a second movement with either eye.

The next link in the trinity of love is the

FOND EMBRACE.

When this is reached the trinity is complete. Love is the flickering light and lightning bug flashes of inception: of that which is planted in human nature. But by follow-

ing the path and the chain, we find that innocent smiles often end in stern realities, and lead the smiler not only to see what is on one side of a hill but all over it.

By tracing life in its different stages and trinities, from smiles to love, and from love to reality; and by connecting the trinity of knowledge and nature, we learn to read Time; and that which may seem like imagination is the shadow forecast by real form. There never was a shadow without a substance to make it.

From shadows of imagination we are led to look for the substance that makes them.

In looking for the truth, whether through cold facts or imagination, there is one thing that never fails to present itself and prove itself to be true, and that is that every condition must end in intelligence.

Unless this condition prevails, diamonds might as well ornament cast iron, and gold, lead.

To presume that anyone is going to enjoy perfection without being perfect, that devils would be happy in the sphere of angels, is absurd.

In looking for the truth through the eyes of imagination or stern reality, if possible, let one imagine how he would feel waking up in the grave; what the sensation would be, if he should feel the dust creeping together and assuming his form on earth, and he was actually conscious that he was really waking into eternal life. Imag-

ine, if possible, how he would feel lying there waiting for the trumpet to call him forth to join the hosts of heaven; imagine him called out of the dark earth to rejoice and sing forever with angels.

When he saw the contrast between his imperfect condition and those made perfect through Time and good works, how could he be happy without intelligence and perfection to fit his surroundings?

When the light of the truth dawned upon this imperfect soul heaven would be a place of torment and he would look for the grave to crawl back into to hide his awful condition.

We can see this through the eyes of imagination, because there would be lack of harmony in natural surroundings. The drunkard to be happy must be drunk; he is miserable when sober. If not a drunkard he would not get drunk.

The truth is impressive and important because it is an endless chain to which everyone is attached. We are carried down or up according to our relation to it.

It is impressive and important because as soon as a man beholds it he sees the contrast between human weakness and imperfections and the greatness and grandeur of things eternal. But for the fact that man has all eternity in which to grow he would be without hope.

When he realizes this he is encouraged to turn in the

right direction and press forward to a high end. Being an heir to eternity he must govern himself according to eternal laws to inherit and enjoy eternal gifts. When he realizes this and looks to see what is demanded and where he is, he finds himself in the wonderful mansion planned and constructed by the Supreme Architect of the universe, filled with endless beauties and wonders.

Truth is the product and offspring of Time. It is a light shedding light upon Time, revealing the contents of Space.

By this wonderful light man looks back to his beginning and forward to his end, and he cannot look at and examine his condition without seeing and thinking of much more. To look at himself and think of himself, he must look at and think of the One who made him. To do this he must look at and think of the order of creation. To do this he must look at and think where the order comes from, and so on, till he finds himself surrounded by infinity and measuring worlds by the light of Time and Truth.

The test of truth is harmony with Time and Space.

If Time should bring to light the fact that that which had been taken for truth did not agree with it, that which was so taken and supposed to be the Truth would have to be given up, for Time can stand and Error cannot.

Time is the measure, not the thing being measured.

That which does not cover or fill the measure is deficient; not the measure.

As looking at and trying to know the truth is looking at and studying creation, as near as we can ever come to the truth is through a knowledge of the operations of creation—through a knowledge of conditions that control man.

This light cannot be revealed any faster than it can penetrate the mind, and it cannot penetrate any faster than there is capacity to admit and ability to understand.

It would require a long period to fill a barrel by putting in a single drop at a time. It would require a long period to dig a large cellar by taking out a single grain of earth at a time. This is the way the truth is received sometimes; it comes in single drops and single grains. Then, again, it may come like a flood or an avalanche. But no matter which way or what way it comes, we must be prepared to receive and act upon its dictates.

Man is a servant under its command; it is not under him.

We come now to look at the text in the light of truth and measure it by the great and perfect measure of Time.

IMPORTANT AND IMPRESSIVE IT IS.

We first look back over ages and see what man has done; how he has grown and what on; what he is doing

and how doing it; what he expects to do and what he must do.

When we do this we see he has grown; that he has been through many things, seen much, suffered much, has much. We also see some conditions have not changed: that man is still on the earth and still looks to the earth for support.

This condition has stood the test of Time, therefore it must be the truth. If it is the truth, it must be from the fountain from which truth flows; for there is but one fountain of truth, and that is the wellspring in the everlasting heart of eternity. If this should dry up, life would become extinct.

The truth is impressive and important because we are affected by it. It is doubly so when knocking at our very door and we know we must stand or fall by it.

When we know this we know we are being led by the light of creation. When we know this we recognize the light of the world. If this is true, and it must be the truth if Time says so, the end must come and the design of the Great Designer must be carried out, no matter how many ages or generations it may take to do it.

Infinite plans and designs are never changed; if they were they would not be infinite. The whole order of nature would have to be reversed to change the text, "Be fruitful, and multiply, and replenish the earth, and subdue it."

This text harmonizes with man's wants and necessities, the laws of nature and creation. Man is now old enough and wise enough to examine the text for himself understandingly, to look at it in the light of the truth and comprehend its meaning. When he does this, he sees his possibilities and beholds himself in the light of present and future development. When he does this, existence becomes a state of elevation and an object is presented for which and on which to build.

It has taken and will still take Time to prove the full truth of the text; it has taken and will still take Time for man to grow to fully understand and enter into the spirit of it; but he is old enough now to see it and shape himself to meet it.

Subduing the earth, as the fulfillment of a Divine command, as the foundation of future development; and earthly happiness, as the solution of a great problem, is altogether a different proposition from scratching over the ground as a servant of someone else to get a few dollars to put into poor chewing tobacco and bad whisky.

Subduing the earth, as a foundation on which to build, as a regulator of the human family and human affairs, to provide an independent home, is altogether a different proposition from living on land without any knowledge or appreciation of its exalted position and relations.

In addition to that which has already been said, I wish

to go on record as saying that, from this on, replenishing and subduing the earth will grow in importance—not because it is here asserted, but because natural conditions are forcing and demanding it from every direction, and will continue to do so until the truth of the text is universally recognized and made the "base idea" of the human family.

Evidence supporting this belief is without end.

The great force back of it is the increase and spread of mankind. Monopoly, poverty, division in society, failures as well as success in business, all point to replenishing and subduing the earth as the "base idea," as the chief occupation and true foundation of man.

Those to be supported must live on that which supports them. This is self-evident.

Water or any other fluid finds a level, so will mankind. Mankind is not as thin as water, but is a moving substance, thin enough to run in every direction and after everything, consequently must sooner or later find a level. It does not require prophecy or deep penetration to tell this.

Development is the struggles and hardships of birth transferred and continued. This is true of worlds, nations and individuals.

MANKIND IS SPOKEN OF AS THE HUMAN FAMILY.

This family is large and lives on land, not in the water.

By looking at mankind as a family, as a long-lived family, as a large family, as one spreading and growing in every direction, with a father and a mother interested in its development both for transitory and eternal purposes, it is easy to see how all things must turn to good, to properly develop the family and make it see and recognize the truth. This work is plainly and openly going on; even the variegated colors and notions of the family are working to this end, like boards and timbers of different sizes, kinds and lengths, that work in in putting up a structure.

Every time labor frightens capital, every time capital forms a trust and oppresses labor or shows to those outside of a trust that they cannot compete with combined opposition, every move of this kind calls attention to the growing necessity of going out onto the face of the earth and subduing it to maintain independence and manhood.

Another strong indication in this direction is that there is no way by which anarchy can be scientifically and intelligently conducted, it being outside of law and order.

does not attempt to build outside of law and order, and certainly an anarchist cannot hope to go beyond the Great Ruler. As long as the Father of All cannot build order upon disorder the anarchist is certainly assuming a great deal by trying it.

But by doing so he serves to develop and bring out the truth of the text. This is the only place where he does fit or tend in an way towards the slightest good.

Every time an anarchist opens his mouth or gets out his bloody flag he makes someone think about going out onto the earth where a living can be had away from the hideous thing; where a man can be a man by contributing honest labor and paying honest attention to the demands and rewards of his mother. By bowing down to and kissing the black face of Mother Earth he can live and be a happy child while anarchists are destroying themselves through disorder. Anything as devoid of science and intelligence as anarchy is to be deplored; but the anarchist is doing his full share in an imperfect and unintentional way towards establishing the truth of the text by driving people out to "replenish the earth and subdue it."

When it comes to establishing Divine law and bringing about Divine ends, the Supreme Architect works in everything from broken bricks to spotless marble; from honest farmers to ranting anarchists.

The truth must cover all points and work in all directions to prove it is the truth. If a dam was being built to hold water, everything that worked in to serve the purpose would be valuable, no matter whether it was sticks, stones, dirt, grass or feathers.

It is so in bringing the truth of the text to light, the Divine command is to "Replenish the earth and subdue it." If all forces do not support this decree the text must fail. But where all forces do support it, it is the truth, and the truth must prevail.

ALL FORCES SUPPORT IT.

Man's growth, his wants, his fears, his fortunes and misfortunes, his harmony and lack of harmony, his loves, his strength and weakness, all drive him in this direction and turn to this source.

God must have a foundation on which to stand to be God.

He must have Eternal Time and Eternal Space in which to exist or He is not infinite. If a limit can be fixed in which He can be confined, or by which He can be measured, then He is a finite, and no longer an Infinite, Being.

If a foundation is necessary for the Supreme Ruler to stand upon, how much more so is it for those who are

ruled by Him? It would be impossible for the Supreme Ruler to make something outside of Himself. While He has to stand and exist on law and order it would be impossible to make man exist outside of it.

CHAPTER XXI.

THE EARTH AS MAN'S FOUNDATION.

The foundation of anything is that on which it stands: man is of the earth and from the earth, consequently the earth must be his foundation, and the more perfect he makes the foundation, the stronger and more perfect he makes himself; the more he elevates his parentage the more he is elevated.

The earth corresponds to Space in creation. Eternal Space is God's mother: The Earth is man's.

Man is the fruit of the union between spirit and matter, consequently he partakes of the nature of both parents.

If the great work of the Supreme Trinity is in making matter conscious, then the natural and highest work of man is bringing life support and protection out of the earth through labor. This is the first and natural stepping stone to something higher. Through the channel of producing that which supports him he is placed in contact and made to grow in acquaintance with that out of which he is taken. The earth is the kindergarten of existence; the playhouse where man becomes familiar with the elements and workings of nature, the inanimate, the animate

and the conscious-animate. The earth is the stepping-stone and introduction to elements and things to come.

Man was made in God's image, the same as a baby is in the image of man; a baby possesses the form, nature and elements to grow to be a man, but it requires growth and development to become such; the image without the development simply means a baby and no man.

PROGRESSION IS AN IMPERATIVE LAW OF CREATION.

One not progressing is falling behind in the race of existence. There is such a thing as unconscious progression, and such a thing as unconscious retrogression.

Time brings out true conditions in this respect, but it may take a long, roundabout way to do it.

Some things are left to man's discretion, some not; while he loves life and clings to it, he must support it in order to preserve and elevate it; while this is progression, there is a work going on outside of him, as the result of his action or nonaction, which is a constant evolution and force creating new conditions. This force draws to and from him at the same time; it tends to build him up and tear him down at the same time. In so far as man acts with intelligence and in harmony with the higher aims of natural law, or in so far as he fails, he has a force lifting him up or pulling him down. If part act with intelligence

and part do not, there are two forces, the stronger of which must predominate; as intelligence is stronger than ignorance, an intelligent minority can overcome an ignorant majority in many ways.

It is not only the business of man to act with intelligence, but to impart intelligence, not only for the benefit of others, but for his own safety, to keep from falling a prey to ignorance.

Everyone who contributes to the increase of life should be able to contribute intelligence to direct its growth as well as substance to support it. Without this it is easy to see where the "base idea" might be lost sight of and where there would be many opinions and much confusion.

"A BASE IDEA"

must be established for a foundation, for order cannot come out of disorder, or certainty out of uncertainty. There must be a place to start from and a place to go, to maintain and perpetuate any work. Man should know what he is living for, what on, where and how he gets it, how long it will last, and all about it. To do this he must have a foundation, and there must be a base and a foundation to the foundation, on which he must stand and live and from whence all support and all things must be taken. This is given to him, and this foundation is

the foundation furnished by nature and nature's God, back of which man cannot go, and from which he cannot depart.

These times mean that Time is revealing and bringing to light natural and true conditions. Father Time is a great detective; he pries into and exposes everything. No wonder that all tremble and that confidence is shaken when he comes around. The remedy is adherence to divine and natural law, recognizing and bowing down to the truth and loving it because it is the truth.

It is worth all the toil and all the sorrow to know the truth. If man can be convinced of and positively recognize this in these times, he is rich, and his reward is sufficient for all sacrificed.

When he knows the truth he knows which way to go and what to do; the truth tells and shows him. When the truth shows him which way to go he has a road without end; one on which to travel where every step brings new beauties and new light. The truth comes to some as a hardship, but when once in harmony with it they bow down and call it blessed.

Let us suppose the truth was recognized and being truthfully and honestly carried out; that the "base idea" was in full force and operation, and Divine and natural

law prevailed in reference to "replenishing and subduing the earth." Conditions would be just as much in advance of anything ever known on earth as the sun is greater and higher than a street lamp.

Let us suppose the "base idea" was to "replenish the earth and subdue it," to make and possess beautiful and happy homes; let us suppose the unemployed, instead of hanging around dingy streets, dirty alleys and low places in cities, were building up independent homes on land, breathing pure air, cultivating manhood and womanhood, and were self-supporting and self-respecting; the country would be a flower garden filled with music, intelligence, refinement and virtue.

Let us suppose the existence of a state whereby great numbers from all classes were obliged to go into the country and live on the soil instead of hanging around cities trying to live off each other through uncertain speculation and poor wits: would such a condition be a misfortune? No, emphatically no. It would be a blessing to the country and humanity. That condition is apparent now.

Those who had to go might not think so at the time, but after finding how much better they could live from honest efforts, free from endless annoyances and uncertainties, they would thank the misfortunes that drove them on the land. Hardships and hard times are neces-

sary to development. Debt drives people from place to place; not being able to pay forces them into new places and new conditions; stoppage of growth in one place or way starts it in another.

When a man fails in business he should not be discouraged; he should comfort himself with the thought that he is wanted and can be more useful somewhere else. A failure in one place should be taken as notice of being on the wrong track, and a change should be made cheerfully.

It is hard to console poverty; it is hard to praise mistortune, but the world is full of both to be met and comforted; there is a cause for these conditions or they would not exist; as long as they do exist they must be contended against in the best possible way.

Poverty and misfortune make people think; they test character and show of what one is made. Where they cannot be overcome and held down they serve to make weary souls more satisfied with death. If everyone enjoyed good health, lived in luxury and had all that heart could desire, death would be a terrible and awful thing to approach; but after being storm-bound and tempest-tossed for years on the wings of life, one is more willing to let go. Sickness reconciles the sufferer to the end to be met; pain, poverty and misfortune take away the terror.

When a poor unfortunate comes to die, if without any

strong belief in future happiness, he cannot be robbed of the comfort that he is not leaving any very good thing behind; and with this consolation he drops off with comfort drawn from misery and misfortune. Hope cannot be robbed entirely when misfortune brightens the star.

Conditions that drive people onto land are not misfortunes.

There is a great problem to settle and only the light of the truth can settle it.

How can man grow and progress and keep on a straight road of progression? Growing is one thing, progression another.

Growth can be lop-sided and crooked; the body can grow large while the head grows small; growth and progression must be together to reach perfection.

A general plan of employment must accompany growth of population to insure proper development and progress. A comparative few can manufacture for the many; a comparative few could produce for the many, but competition prevents this from being the case and enables all desiring work to find a way of support by earnestly looking for it on the earth.

It is true, a large class of consumers hold an uncertain place between land and water, without a sure footing anywhere or a sure hold on anything. But by following the text and looking for support, from whence support ema-

nates, they can go to the earth, and by so doing find they are helping build up paradise.

The condition that unjoints society is, everyone is a consumer, but everyone is not a producer; every consumer must live off labor, but every consumer is not willing to labor, and does not. In so far as the consumer fails to make adequate returns for that which he consumes, he is a burden and hindrance to society; everything consumed, not paid for, represents loss to the one who furnishes it.

No man is obliged to hire another unless he has something for him to do with a profit in it; if there is not a profit in it, then it is charity.

The laborer who is able to work for someone else should be able to work for himself; if he is sufficiently intelligent to point out the faults of the capitalist, he should command credit and ability to handle capital on his own account. The real facts are, there are too many able to consume more than they produce; in the language of trade, they are "long" on consumption and "short" on production. This is a serious fix in which to be, without plenty of horse sense, backbone and faith in the earth and the future.

There is a great deal of manhood in man when put to the test; the majority stand ready to go in any direction in which an opportunity offers to gain support; but in

emergencies opportunities are usually scarce and fail to come when most desired and needed.

When opportunities quit offering in attractive cities, there is but one place left to go for support, if not consolation, and that is to

MOTHER EARTH.

This is always ready and waiting to respond to labor. Mother earth is ever willing to take man to her bosom and caress and feed him for his services in return. But she says, "My child, you know my nature and my terms; you must get a hold and clean the weeds off of my face, and for this the harvest shall be yours in return."

The fruit of the union between the earth and labor is man's support.

Creation is not without a plan; neither is labor without an object. Without wants, man would not have anything to lead or drive him to investigation.

Without investigation he would not know about things around him; without this he would not be a man. Without a knowledge of the grand plan of existence he would be a worthless being; without future hope life would be a burden instead of a blessing.

Man must be in harmony with the conditions of life in order to enjoy life. One of the conditions of life is that the inanimate must support the animate, and by so doing develop the conscious-animate.

The inanimate and the animate are brought together through labor, the animate and the conscious-animate through knowledge. With man, the chain of life pulls downward to the earth and upward to the sky. Every time he touches the inanimate earth, and it responds to his animate touch, he is made conscious of life rising from the dust. This is nature developing nature; creation responding to the Creator. That a tramp should be obliged to stop tramping and settle down to work and support himself and beautify the earth is not misfortune; it is a blessing forced upon him.

Times that force people to work are called "hard times" —this is a misnomer; it is lack of appreciation of opportunity. People who are sick and cannot work are entitled to sympathy; those who can, are not; anyone able to work and help themselves should embrace the opportunity to show their good sense and sound character by taking hold willingly and cheerfully.

Labor is a law of nature, instituted by the Author of man; knowing how to work intelligently is a sufficient foundation for a fortune.

True character and greatness consist in overcoming obstacles and rising above difficulties; those who have not done this are never heard of as distinguished or great. The character of a great man consist in what he has overcome; in what he has raised up and torn down for the

benefit of mankind. He cannot sit still and become great —only as a nonentity.

THERE IS A DIFFERENCE BETWEEN KNOWLEDGE AND WISDOM.

Knowledge knows the truth; wisdom is guided by it.

Thousands know the truth who are not wise enough to be guided by it. Wisdom consists in doing the right thing at the right time, in the right way. There is a difference between knowing and doing.

Everyone knows something about the earth; even dumb brutes look to it and go to it for support. This knowledge, born in them, is called instinct, but it is Divine wisdom in an unspeaking form.

To those living on the earth the most important thing to know is the use and true nature of that on which they live. The earth and man were made together and belong together. It is the source of his support, wealth and happiness; therefore it is important that they should be acquainted.

CHAPTER XXII.

THE EARTH AS A GUIDE AND TEXT BOOK.

The earth is not only the foundation on which man stands, but is a guide and text book for him in all things; it not only shows what man has done, what he is doing, but what he must do; subduing the earth opens every field of thought from the Creator to the common laborer. And while first in importance, it is least sought, and least understood, by too many.

The cause of present trouble, with everybody and everything, is lack of true knowledge of the earth.

The remedy needed to straighten and bring things right is an understanding of the relation between man and that on which he lives. Man is influenced by the earth to an extent of which he is little aware. It is one of the foundation stones of nature; the basis of government and religion; the source from which want is supplied.

It is through the earth that it is now shown that something is wrong with man. If not, he would not be out of joint and so terribly mixed up as at present.

WHAT IS THE MATTER WITH HIM?

He is not going according to directions; he is not paying sufficient attention to first principles and the constitution of the Universe. We are approaching conditions by which this is to be made clear.

I wish to go on record as seeing and reading this from The Earth and the book of Creation.

The One who gave life knew why He gave it, and foresaw the effects and results of its increase and spread, and made all necessary provisions for this end. Man has not hid or buried anything in the earth that he is digging to get out; everything was put there in advance for his benefit and advancement, to dig for, to discover higher ends and designs.

As life grows and is a part of nature, it is very natural for the part needing support to look to the part supporting it.

As the trinity of nature is one and inseparable, it is very natural for the animate to look into the inanimate, and after so doing become conscious of existing relations.

As life is a growth, as it has parentage, as it has a Designer, the design of its Author must be the correct one to follow in reference to its development.

It is certainly the correct one as long as it harmonizes with all other parts of nature and all other Trinities.

If all the mathematicians should calculate, and all the philosophers should philosophise, as to what man should do to gain future glory and happiness, what would they tell him to do?

Make money? Live in debauchery? Or what?

If they could see through ages like seconds and divine all things; if they had control of life and death, they would say: "Let man be in harmony with Time and Space." They would say: "To be in harmony with Time, he must have a knowledge of Time; to have knowledge of Time, he must live through Time to get this knowledge."

They would say: "Let Time without end be made glorious with his life, and life in all forms enjoy it." This is what they would say: "Let the dust turn to life in every form to enjoy life as it now does."

They would say: "Let hope of the future and memory of the past be blended for music, and as the hand of life touches the chords of Time, let it awaken everything to harmony and rejoicing." This is what they would say, this is what it is now. Time is revealing to man that which only Time can reveal.

Time is revealing that life is a universal and continuous growth; that it is a growth which must eventually settle itself in harmony with itself and universal conditions.

Life begets life, and it is going to take life to regulate life, and plenty of it.

By looking into the conditions of life, the millennium is a matter of almost mathematical calculation. It is only a matter of Time when contentions in life must wear themselves out; when life must find a common level and settle down in harmony with itself. This is read through the earth and through the growth and spread of life.

As life grows and spreads, not only individuals but nations are coming together on a common level. This is natural law.

Life, in Time, will cover the earth like an unbroken vine. There is more commerce now between nations than between the states of the union a short time ago. No more is thought of going to Europe than to an adjoining county.

No more is thought of meeting people of all classes from foreign lands, looking for land and making homes in this country and putting a voice in the government, than finding ourselves here doing it.

Life is growing and spreading, apparently unnoticed. That it has an effect upon the earth and all forms of life is without question.

These times mean that the stream of life is rising and spreading; they mean that the world is flowing together and getting whiskers.

These times mean that the world is becoming conscious of a changed condition through growth; that it is ap-

proaching a condition of manhood and womanhood, and must govern itself accordingly.

When I see a dog sucking eggs I cannot make myself believe that the brute is raising chickens—only to get the eggs out of the nest.

When I hear some people talking politics and see them forming organizations to make times better, I feel as though I should be criminally negligent, by failing to tell how it looks from a natural law standpoint.

If I saw a man standing without a boat on the edge of a lake, too deep and wide to swim over, contemplating how he would cross; and he concluded the way to get over was to drink the lake dry and walk over on land, and when over spit the water out and let it form the lake again, I feel as though I should be criminally negligent if I fail to tell him he would drown himself when he came to expectorate freely— that he would find himself right in the middle of the lake, the place he was trying to avoid.

When I hear men complaining of employers, telling how mean they are, and strike to get rid of grievances, then turn around and strike the one who is willing to take that of which they complain and refuse to accept; when I see the position of one pursuing this course, I feel as though I should be neglecting an important duty if I failed to tell just where he stands in relation to natural law.

This publication is absolutely without malice or prejudice against anyone.

I never went on a strike, never struck anyone to hurt them, and was never hurt by being struck—outside of a few gentle corrections, inflicted when a boy, by those in authority, who claimed it was for my benefit.

Every honest laborer is entitled to profound respect, regardless of nationality, color, occupation or wages. Being born as naked as any baby who ever came into the world, I believe I know what I am talking about, and can be legitimately classed among laboring classes. In expressing opinions on the subject, I do it through education received from experience rather than in a schoolhouse. My schooling consisted in being allowed to observe everyday events as they passed by—if too much time was not taken from work to observe them. In addition to this opportunity to observe, I have received knocks in business hard enough to knock a baseball clear over an unorganized county, so I feel as though I can justly claim the honor and distinction of belonging to the laboring classes, and have labored hard to find out the best way to get along.

Being obliged to work is not my trouble; that I may get so I cannot work makes me feel very serious—sometimes really sad.

My disposition is not to oppress labor; it is all kindness.

If I could have my way I would feed every laboring man on roast lamb and tame honey. I would have a large white napkin under his chin to wipe the brown gravy off of his whiskers and save his shirt bosom. I would have a ruffled pillow case for him to lay his weary head on when he lay down at night after a hard day's toil. My will is good and my sympathy and respect are good as far as anyone is able to use them. But if they would furnish any real support I would live on them myself.

The question is not what we would like to do, it is what we can and must do.

Man did not make the world—he did not even make himself—but he is placed in the responsible position of being obliged to take care of himself.

Now, what is the best way to do it?

We say he must work. There is great complaint in the field of labor: what is the matter, and how is it to be remedied?

I am in the same fix as all others, and only one of one billion seven hundred millions in the wide round world who have to make a living against competition. The question of a living is equally important to all, for all are looking for and must have it.

What shall I do? Try to put everyone out of my way or make up my mind there is room enough for all now on earth and all to come?

I am glad there is not one in existence obliged to furnish me employment; if there was it might spoil me from being independent and trying to be self-supporting.

After looking around and thinking, as far as competent, I think after thinking, that I have made a very valuable discovery in reference to independence and self-support. I have discovered that a man can be very happy and independent and highly respectable living on land.

Eighteen years' residence on a prairie farm in the Red River Valley not only convinces but proves this to me.

LIKE MANY OTHERS, I LIKE CREAM.

It is a pleasure to say that I can milk a cow to get this, and am not ashamed to do it.

Then there is veal: who is not fond of that? It is easy to get this by feeding a calf.

It is true, everyone does not like to feed a calf; neither does he enjoy its society. The calf is born with the idea of a chronic politician. It is born with the idea that it should have a teat in its mouth or three or four of them at the same time, and that it should never let go of any of them for the benefit of anyone else.

And when you undertake to remove this idea and reform it from a selfish style of thinking, it is apt to, and frequently does, slobber all over you.

This is not considered by some as the most agreeable

work on a farm. This is especially true where you only have one suit of clothes to wear week days and to church on Sunday, when the minister gets there. But it is necessary to be done for your benefit as well as that of the thoughtless and selfish calf.

The calf can be forgiven for its calfish ways, when a calf, for in after years it walks into the slaughter house a large, fat, fine animal and lays down its life for what you have done for it.

It is full of juicy meat and tallow, and gives you a fine hide to make into an overcoat, or make up into shoes or a leather bed quilt—all because you fed it and treated it well when young and tender.

A man could not show a greater appreciation or make a greater return for kindness than this.

I am glad to say that I like calves and can feed them cheerfully when I think how kind and appreciative they are. It is not everyone who enjoys weaning a calf and teaching it to drink, because the calf raises so many serious objections to giving up the born idea. When you put into its mouth your finger, that has a horny nail on the end of it, with no hole in the middle for the milk to flow through, it rolls up its eyes and looks disgusted at your efforts as a stepmother and gives you a milk punch, or a milk shake, that comes nearer being a milk bath than anything else. But this only occurs a few times a year

and under peculiar circumstances; when you are trying to take the nature of a politician away from it.

THEN THERE ARE FRESH EGGS ON A FARM.

Think how nice these are and the many delicious things they make. Perhaps it is sinful in me, but I actually feel proud and haughty to think I have hens that lay eggs. This industry of the hen makes me feel independent; and I am not ashamed to feed her, because she seems so honest in her work and tries to do so much to help me along.

Some people prefer to go to a grocery store to get their eggs; but it is much pleasanter to deal directly with the hen and leave all "middle" men out. There is an honesty about the hen that is reliable. She never cackles over an egg that is a year old. If she makes a fuss over anything it is something fresh.

The rooster is different from the hen. Still, he is a bearable bird. It is true, he scratches in the garden some and makes considerable noise crowing around; but after all, he possesses nobility of character. He is very fond of the hen's society and a great fighter. I have seen a rooster leave a half bushel of shelled corn and run ten rods to whip another rooster when he was not doing a thing.

It is not everyone who likes to feed swine on a farm,

or anywhere else. But is very profitable, if not so pleasant. It is just as agreeable to wait on one with four legs as with less.

The hog is a peculiar animal. It has some ways about it that you cannot admire. It tries to run over all the other hogs and get all there is; but this its nature, and in the end you get the benefit of all its peculiarities. It returns you nice hams, spare ribs, lard, head cheese, sausages and souse, for the trouble of waiting on it. The hog is next to the calf in point of appreciation; and my pride rises when I think I can feed this animal, and in return it pays me a good price for waiting on it. It is not so much the society of the hog that I take pride in as its value when dead.

Then there is the horse on the farm. Is not that a noble animal?

It carries and draws you around, does your work and is an agreeable companion. It is easy to saddle or harness a horse or make up a nice straw bed for it. I feel quite elevated to be able to do this. It is just as honorable to wait on a horse as to do some other things around a boarding house.

But it will not do to brag too much about accomplishments and comforts; it might look as though I had, or was getting, the "big head" from being on a farm, to boast so much of ability to feed calves and do so many

useful things. It does not cause any blush, however, to acknowledge that I can and am willing to do it rather than go hungry. It is not only believed in but considered a great privilege and duty to be able to get a living from the earth.

The one who does not look at it in this light ought to have something better to do or not find fault with this.

Then there are nice vegetables and fruits. Think of these.

It is not hard to pull weeds and hoe when you know that in the fall you will have a cellar full of potatoes, beets, onions, carrots, turnips, squash and cabbage heads to pay for your labor; when you know that you will have a year's living ahead, and cold winter days will not worry you about something to eat. Every individual, no matter how poor, likes good things to eat. The man who has a good appetite never refuses good things, and if he has willing hands and is able to work, he can always be sure of something to live on by working on The Earth.

The man who has labor to sell is no different from anyone else who has a commodity for sale; and labor is only worth what it will bring on the market, or what other laborers will furnish the same commodity for. This is a natural law of trade, and so far it has puzzled the wisest strikers and thinkers to find a way to get over or around it without discord.

I am not familiar with labor troubles or the way to settle them. But I am in sympathy with the laboring man, because I am obliged to labor to live. My views and opinions on a strike are not offered or expressed on account of their value, for my observations have not gone any farther than to observe the difficulties of strikes and the way in which they usually end.

The striker's intention is undoubtedly good, but the result of his action is not always satisfactory to himself or anyone else. If he could gain that which he desires by striking he would be a great success in his line of reform; but my observations of his endeavors to get out of a "hole" have only been particularly recorded so far as it agrees with the text which is being advocated. When it gets beyond this, I am entirely at sea and wish to be left out.

THE STRIKER IS A USEFUL PERSON.

Not so particularly for himself as for the world at large. His value does not consist so much in extra stores carried home for the support of his wife and children as in bringing the extreme elements of society together, and in illustrating a great truth. He is a living picture of the increase and spread of life; he brings out this feature of development to perfection, but very often at a sacrifice to his own dinner pail.

When a striker strikes he has to have something to strike for and at; he usually strikes, as he supposes, at a millionaire ahead of him. The minute he does this, the millionaire is naturally not pleased with his action and looks around for some other gentleman more kindly disposed to take his place. When he finds one more docile and willing to do this without irritating him by asking for higher wages, the gentleman who has struck calls the gentleman willing to take his place a "scab," and not infrequently deals the "scab" a blow that makes him see stars; and there are cases on record where he has removed him from the earth entirely for offering to take that which he refused.

To see the exact use of the striker and appreciate his usefulness to the world, the whole situation must be taken together. Here is the difficult feature of a strike.

As soon as a striker strikes he is between two fires, both of which are quite warm. He has the millionaire in front of him and the so-called "scab" behind him. These two extremes are trying to get together because the original striker has aroused both by attempting to keep them apart. Only for the striker striking, the millionaire and "scab" might never seek each other's society, but through the action of the striker they clamor to know each other and become friends; and when once acquainted, they talk over business and enter into business, while

the State Militia or United States Army stands over them to enable them to unite their interests.

If the striker did not strike, the "scab" and millionaire might never have gotten together. The "scab" might have starved to death but for the striker introducing him to his rich employer. Through the action of the striker, the millionaire and "scab" are brought together. In this way the striker serves as a self-constituted committee of introduction, to give another man his place. Human nature is a very queer thing. When once acquainted, they often form strong attachments, and the "scab" and millionaire become inseparable friends.

The striker has a double load on his shoulders. He has not only capital to put down, but all the unorganized and unemployed labor besides. He has an army in front of him and one behind him to conquer; he has to whip all of the extremely rich and all of the extremely poor at the same time. This is certainly a hard position to put the best fighter on earth in and expect him to succeed.

A striker is like a man elected to office who assumes to be larger than his party after election. When a man elected to office crows over the party he has defeated, then turns around and undertakes to reform the party that has elected him, he is seldom returned the second time to play the same trick.

When it comes to reading the future and presenting

the signs of the times, the truth is not concealed or turned down, no matter where or who it strikes.

The striker is useful in calling attention to the independence of the man living on land, out of debt, getting his living from the earth by doing his own work; to the one who can go to bed and get up when he pleases, and be his own master and own servant.

If all men were intelligent and honest and of one mind, a strike could be made successful. When this is the case, the majority of mankind will find themselves on little farms doing their own work. When they get to this state of perfection, they can starve capital into submission, instead of themselves. The only class who can maintain a strike successfully will be the independent landowners; those who can live on the earth while bringing the rebellious capitalist to time.

Every laboring man should have about ten acres of good land somewhere in the Great Northwest, with a good root cellar on it that will not freeze; then he would be in shape to hold an argument against the money powers, provided he kept a mortgage off of his land.

When all conditions are considered and the truth looked squarely in the face, it is as solemn and impressive as looking into another world.

It is so solemn and important that, for one, I do not propose to depart one inch from natural law, not even

to contend with anyone about furnishing me employment or compensation for it. Nature has wisely provided a way for me and all others to live. By examining the title to my claims in creation, I find I am in partnership with the Great Creator Himself. He furnishes the seed and soil, and all I have to do is to furnish the work and take all the crop for pay. By doing this I find I can live like a king; and in the absence of everything else, the elements make pretty good society.

I now wish to go on record as fully endorsing Moses as to the course and work of man on earth. I wish to go on record as seeing him with new tables of stone on which is inscribed revealed truth; truth revealed by the light of Time. When Time reveals the truth, it becomes a fixed part of creation. When man sees and comprehends the truth, he becomes the intelligent or developed part of creation.

When Time fully reveals to all that the way to "dominion" is to "replenish the earth and subdue it," then human beings can multiply, and all forces of nature will drive them in the direction of the highest development; because then, through the truth, they will know the object and use of all forces. The dawn of this era is now approaching, and that which was clear to Moses in the beginning will be clear to all in time to come.

When man is in the dark and without any knowledge

save the light of the past, he should follow the knowledge gained from that until he can get a better and clearer light of his own.

CHAPTER XXIII.

WHEN ALL ON EARTH WILL BE HAPPY.

All on earth will be happy when the Bible is recognized as a Book of Science.

"Whatsoever man soweth, that shall he reap."

Here is natural law, plain enough for a child to understand.

"For they have sown unto the wind, and they shall reap the whirlwind."

It is impossible to touch anything without exploding a large piece of natural law.

FAITH IS A SCIENCE PURE AND SIMPLE.

Faith is a belief that something exists or will exist.

The science of faith is, the minute any particular thing is believed you are under the influence of that in which you believe, or in a state you would not be in without faith.

Without faith you would avoid the influence by passing around it. Faith draws you towards and under an influence; want of it turns you from it.

If a man had faith in a business enterprise, he might

put in both money and labor; if not, he would not put in either.

It is easy to see that faith is one of the oldest and simplest of sciences.

If a man had faith in a woman he might love and marry her; if not, he might hate and shoot her—either before or after marriage.

THIS IS NATURAL LAW.

One who drinks whisky is under the influence of whisky. One who believes in Heaven is under a different influence from one who does not. One acts according to belief—unless he is a hypocrite.

Where is Heaven? It is wherever harmony exists with the Supreme Ruler.

Where is Hell? It is all the territory outside of Heaven. It is a condition, not a place; it is the state of the imperfect.

How can one get around or out of it? By becoming perfect. If Hell is a place inhabited by the imperfect, and embraces all the territory outside of Heaven, there must be some of it here

ON EARTH.

We will not look farther. This is not the subject we started out to introduce or discuss.

When faith is treated as a science all mankind will be religious; for through natural law they will see and fell their relation to a Supreme Being.

Religion is the relation of man to his Maker.

When religion is treated as a science, the question will not be, "Are you a Presbyterian, a Methodist, or a Roman Catholic?" It will be, "What is your relation to Father Time?"

The determination of this will be decided by natural law.

When a doctor enters the sick-room he feels the pulse, takes the temperature, looks to see what part is out of harmony with nature, and what caused the disorder.

He looks at the tongue to see the effect of what the patient has been eating; he then works to restore health by applying remedies to restore natural conditions.

When a man is religiously out of order he will be examined and treated by a

SCIENTIFIC PREACHER

something as follows:

Instead of asking the patient what he has been eating the first question will be, "What have you been thinking about?"

Then the tongue will be examined to see what he has been talking about.

After this he will be asked what his belief is in reference to the future. What he knows about the nature and operations of Time. As to belief in the future, having an immediate and strong effect upon the present; and how, through this means everyone can enter instantaneously into a state of happiness or torment.

When one suffering from imperfect relations with creation answers these questions, the Scientific Preacher will understand his disorder and go at him something like this:

If the patient says he is without clear ideas as to the future, that he does not understand the Science of Faith or how to enter into relation with the Supreme Being, he will be treated for this deficiency in his life. He will be pronounced deficient in scientific knowledge in reference to faith and sent to a

TIME AND SPACE HOSPITAL.

And in the hands of a Scientific Preacher he will be changed from a blind spiritual dwarf to a giant of light.

The Scientific Preacher will say, "Your trouble is not lack of appetite or sleep, it is a chronic lack of knowledge, a widespread trouble from which millions are suffering. You are not altogether to blame for this condition, it is inherited from your ancestors."

Then the Scientific Preacher will work to remove his

blindness in reference to the future by teaching faith as a science, and in this way will make him see great and wonderful things ahead, and feel them at present.

Religion being the relation of man to his Maker, the only question concerning man is whether the relation is a perfect or an imperfect one.

The fact that a relation exists is beyond dispute. The nature of the relation is the all-important question, whether one of harmony or otherwise.

The perfect relation is called

HEAVEN.

Heaven is a harvest from the seed of purity, charity and love.

The imperfect relation is called Hell, a harvest from bad seed.

The way to reach Heaven is by sowing seed recommended by the Supreme Ruler.

To reach perfection all applications for supplies and assistance must be addressed to

"THE AUTHOR OF LIFE."

The One who grants leases to life puts in the lease what must be done to reach perfection.

The Great Giver lays down the law and it is

NATURAL LAW.

When religion is treated as a science, sunshine and happiness will not only exist but be made to grow everywhere like flowers. And they will not be artificial flowers either; they will be those loading the air and filling the heart with fragrance.

Happiness is fragrance from the blossoms of intelligence.

The avenues leading to intelligence are through science and the parents of science.

God is the Father and want, planted in man by God, is the mother science.

Ways discovered by man, and to be discovered, to meet his wants are properly called science.

Man's natural wants are numerous and varied.

The desire for food is a natural want, and must be met or the lease to life is cancelled through failure to comply with its terms.

Clothing, shelter, protection and assistance in different ways are necessary, according to conditions in the lease.

Life creates a desire and appetite for more life, the same as strong drink creates a desire and appetite for more strong drink.

The wants of life start a search for the foundation and support of life. One of the peculiar features of want is, it is never satisfied until it knows and has everything.

The growth and spread of life keeps up the growth and spread of the search for its foundation. The more life grows and spreads, the greater the weight on the foundation and the greater the importance of looking after it.

In teaching religion, as a science, let us put faith under the microscope.

The death of man suggested, and still suggests, the Hereafter.

But for death, the thought and study of life to come or a future state would never have been thought of, for there would not be anything calling for its study.

When death separated friends and family, when the living saw loving forms fall into the earth like fruit from a tree, man was introduced to the most serious change and feature in existence.

When others went never to return, tears flowed down his cheeks, grief filled his heart, his bosom heaved with sorrow. And in time, covered by frosts of hoary age, like the snows of winter, younger generations laid him back in the earth from whence he came.

GRANDFATHER IS GONE.

His place is vacant; he is greatly missed; others sleep by his cold form. For years before he went he mourned for those gone before; he told how they were missed and how he longed to see them.

Time goes on, and a precious one is snatched from the arms of a loving mother. With grief inexpressible, this jewel taken from her tender care is handed over to the cold, unfeeling embrace of Mother Earth.

Infinite power cannot wipe out the fact that the press of its tiny hand and pure kiss have been felt; that its loving arms have entwined the neck, its laugh filled the house with gladness, and its voice driven away care.

But that which was fond remembrance is now only memory of the past.

Gone but not forgotten; absent but ever near.

By day and by night, a sorrowing mother thinks of it; it fills her heart, it is in her thoughts, and her thoughts are with it.

In hours of darkness, when all is silent, her pillow is wet with tears; she thinks of it in the cold earth, she wonders where it is, and if anyone is making it happy.

Days, weeks, months, come and go; but it is no less a part of herself. She lives a double life; she is here and not here; her thoughts are now a part of her existence, and she lives and mingles with them far away.

Spring time comes; wild flowers bloom by the little grave; wild birds sing over it; the earth presents evidence everywhere of life after death; dead grass is covered by green; the forest is in full leaf; the orchard is in full bloom; fragrance from the apple blossom and wild plum

fill the air; sunshine sparkles everywhere, and song birds add expression of joy to life.

After a day of sunshine, fragrance and music of birds, she sleeps and dreams.

She dreams her dear one comes to her; that it touches her. She feels its little hand as of yore in her bosom; its silken hair is against her cheek; she hears its heart beat as though it had run to meet her; it kisses, and tells her it loves her.

Her dream is so vivid and real, she is awakened by it as though embraced by one living.

It is the lonesome hour of midnight, and she awakes startled and frightened.

She says to herself, "What a dream; it seemed natural and real enough to be true—but it is only a cruel dream."

It makes a deep impression on her; one that is never forgotten.

She tells it to friends in the morning and thinks of it through the day.

It is only a dream, but some way she feels better after it.

IT IS A LOVELY DAY.

The air is balmy; the blossoms smell sweeter than ever; the birds seem more inspired than the day before. Her heart is lighter, her spirits more cheerful; she knows not why.

SHE IS FILLED WITH HER DREAM.

It was so real she actually feels as though her dear one had been seen and felt. Everything about it is bright and beautiful; surrounded by music and flowers; it is happy.

This picture is so pleasing, she never turns from it; nature and love stamp it on her heart to stay, and it becomes the light of her life.

That her dear one has lived cannot be denied; that it is gone is equally true; that it was, and is, a part of herself is a fact.

That it now occupies a place in her life that is sacred, one hallowed in memory, is beyond dispute.

She sees and remembers it in all its loving innocence. It is without a stain or fault before her eyes. It would be impossible to be otherwise, because it was spotless and pure. It would be impossible not to think of it as happy, for it was happy.

It would be impossible not to picture around it beautiful things, because it was beautiful; and as she thinks of it, all around is beautiful.

Yes, it was all a dream; but it made a deep and lasting impression, one to be related and impressed on others.

Years come and go; it is still before her.

Some way the world has changed and looks differently to her; she feels that she is going to meet someone.

This is natural, because someone she loves, one most tender and dear, is gone from her; and she wants to go and see it.

For the benefit of those suffering from lack of faith, for those afflicted with future blindness, for those crippled by doubt, let us look at this mother in the light of science.

Let her be placed on the dissecting table, for the benefit of knowledge to mankind; not veiled in black and shut up as a creature of mourning.

After dissection, a Scientific Preacher would report, "the life of the mother is different from any other and teaches that which only the mother can."

The female represents Space in the Godhead; consequently, conditions in Space can be measured and determined through her better than any other medium.

The true mother is a true lover. When those she loves are taken from her, she does not have to be told she has lost something; she knows it, whether she be Savage or Christian Queen.

By dissecting the nature of the heart it is found that want creates desire; desire creates love; love creates hope; hope continued, creates faith.

Here is a natural and perfect chain, starting from the mother's heart, connecting Heaven with earth.

Man was made with want in his heart; it is not something cultivated; it is something born in him.

Want was created to be satisfied; food is as necessary to satisfy the cravings of the heart as those of the stomach. The only thing that will satisfy a mother's heart when separated from those she loves, is being united with them.

A mother's love is very beautiful. Being beautiful in nature, it naturally pictures beautiful things.

The mother's heart is the foundation of Heaven.

The female being the representation of Space in the Godhead, the mother's heart is a lodestone or magnet, pointing to those in Space, separated from her by death.

Being full of love, and those she loves being beautiful to her, Heaven is painted from this love in her nature for those to dwell in whom she loves.

The mother did not understand this at the time, but does now; her dream was the

BIRTH OF HOPE,

brought forth through tears and undying love. It was Time uniting life to form a continuous and unbroken chain to correspond with itself. It was the consummation of a union between Heaven and Mother Earth; it was hope crystallizing into faith under the force and operation of natural conditions in the mother's heart. It was her life spreading out over a broader and more beautiful field; it was the bright future bowing down to

kiss the present, and lead it through doubt and darkness to a better land. It was the future caressing the present; it was the shadow of Heaven, filled with music and beautiful spirits, shining on the earth to light the chamber of death with

FAITH AND HOPE.

After years of toil, she passes away happy. She has a Heaven to go to, because all that is lovely and pure is before her, and has filled her with dreams of happiness.

Her dreams are no longer dreams, they are realities.

She has lived under a sacred influence so long, it controls and guides her; under this influence she received light and strength to stand the battle of life; under this influence she has gathered strength to meet the future. She lived in a dream started by love, which ended in faith stronger than any stone fortress ever built, and with this faith she faces eternity.

Infinite power cannot wipe out the fact that her thoughts have followed and been with those she loved in the far beyond.

Infinite power cannot wipe out the fact that her thoughts are a part of her being, and the intelligence by which she is guided.

In her thoughts she has stood by the crystal water of living springs. In her thoughts she has heard the music

of angelic hosts; she has traveled from star to star like a sunbeam, and walked in golden streets with her dear one; and she cannot be robbed of her faith and hope, for in her thoughts, and every part of her intelligent nature, she has seen and felt for herself and drank from the well-spring of the heart in proof of it.

Faith is the simplest and oldest of all sciences.

Everything in creation has a good or bad influence; the only thing needed is intelligence to select the right association or influence to be under or with.

When people who have never looked or been in certain directions, who have never been under certain influences, or had faith in certain things, tell what is, or what is not, they might as well shut their eyes and try to count the stars, or say there are no stars because they could not see them with closed eyes.

The minute one has faith in anything, good or bad, the effect is as instantaneous as electricity. For as soon as possessed of faith, you are under the influence of that in which you believe—otherwise you do not believe.

When the scientific preacher operates on one blind to faith, he will not use chloroform.

Want of faith is a peculiar kind of blindness. A patient may be able to see some objects clearly, and others not at all. When the scientific preacher treats this trouble he will operate on the mind, not the eyes. He

will operate so the patient can see the future clearly by putting new thoughts in his head and getting him to throw his old ones away.

Like everything else, faith rests upon natural law.

Faith is a belief that something exists or will exist.

Hope is a desire to attain that something. One might believe, in fact know, that a certain thing existed, and not have the slightest hope of attaining it—in fact, know it could not be attained.

Many have faith there is gold in the earth. But everyone does not hope to dig it out. In fact, the majority know they will not.

To have faith there must be knowledge, or belief, that something exists or can be made to exist.

Hope exists when knowledge is entirely absent. These are the generations of

FAITH AND HOPE.

Want begets desire; desire begets love; love begets hope; hope begets faith.

When one has strong faith that something exists, and hopes to attain it,

CHARITY

is called in to make it possible. For experience teaches that about ten thousand falls will occur, if the road is very long, before a desired end is reached.

And without Charity, to encourage the one hoping for higher things not to mind the many failures, he would lose faith and fall by the wayside.

The Scientific Preacher will interpret the Bible through Natural Law.

CHAPTER XXIV.

A CONCLUSION.

It is safe to go on the principle that if the first words spoken to man are not true the Bible might as well be put aside.

But when the first words are found to agree with the laws and order of creation it is not necessary to look farther for the truth, for the truth is found.

One word of truth lasts forever, for all things are governed by it.

That the way to "dominion" is to "replenish the earth and subdue it" is clear, for from this source the hungry are fed and the naked clothed.

Upon this text the world must stand or fall.

The effort should be to beautify the earth for the benefit of man and the glory of his Maker.

When the Creator looks down upon the earth He wants to see a beauty spot, inhabited by intelligent beings. He wants to see happy homes, filled with peace and love; this is the natural desire of a Father.

The text is sufficient to furnish work for every hand and heart through time to come.

It is inspiring because infinite; it is impressive because it embraces every part of nature and all industry. The life of man has scarcely served to introduce it.

When the Bible agrees with natural law it is self-interpreting.

Where a passage presents the truth, so the truth is seen and felt, it inspires confidence in the whole book.

It is impossible to examine any work with interest or understanding without the key to the front door.

The Bible is a book based upon cause and effect; otherwise it could not stand. It is founded on principle, not fancy; fact, not prejudice; truth, not favoritism.

The reason so many lose the way is that illustrations used to present the truth are taken for the truth. They look at the story told to illustrate the truth, instead of the truth illustrated by the story.

Its strength and grandeur is in making life cover Time and Space.

It teaches faith in a Supreme Intelligence and hope of future happiness. This doctrine is beautiful, taught or found anywhere.

It is beautiful, because it makes man what he wants to be and should be, a great being with a great future.

It is beautiful, because it makes God what He should be, a Great Being, possessing supreme love and wisdom.

The characters introduced and stories told to illus-

trate truths and principles found in the Bible are another thing.

There are men today a thousand times smarter than some characters in the Bible; but to illustrate a principle or show a truth they could not do any better than the poorest one in it.

Take the story of Jacob for instance. There is nothing in Jacob's life or character to stamp him as a great man; but the teaching illustrated through him is sublime.

Jacob, as a man, was an exceedingly common character. He left home a poor boy, as thousands of poor boys leave home today, to seek a fortune. He slept in the wilderness on pillows of stone—tramps are doing the same all over the country. He started in life by tending sheep for his board; this was very honorable. He took two women for fourteen years' labor; as a man of business he does not show up any brighter than some men of today.

But the truth illustrated through him is beyond doubt.

He dreamed he saw a ladder set upon the earth, the top of which reached to Heaven, and that the Angels of God ascended and descended on it.

Here is a boy, who left home to escape a brother's wrath, in a wilderness, full of fear and trembling; but he dreamed he saw angels ascending and descending.

This is sublime because it connects earth with Heaven,

the present with the future and life with hope. It is beautiful because true, and grand because man wants and needs it.

He is alone and a sinner. Seeing angels, even in a dream, has had an effect upon the whole world, and will continue to have.

Jacob's life as a sheep herder is very remote from the principles of the Bible, save only as it shows that every man must work for a living, and he was man enough to do it.

Seeing angels in a dream was as good as any other way as long as through this means a connection between the present and the future was discovered.

God is either everywhere or nowhere; all things or nothing. He must be recognized by poor boys as well as bishops or He is not God to all.

But he is God to all, and a

TIME AND SPACE GOD AT THAT.

He impressed Jacob in a dream with the future of life. It was only in a dream, but it was a truth. One he could not keep still about. And by following the discovery made through this dream he gained great strength and glory.

If a man should discover a gold mine he would not have to be very intelligent to tell about it; he would have to be very wise to keep still. And it would not affect

the gold, either in quantity or quality, whether the discoverer was black or white; whether he dreamed it out or dug it out, if the gold was only there when the world came to look to see if it was true.

The life of Jacob cuts no figure, beyond the fact that he discovered and reported an everlasting truth; something of wonderful importance.

And if he had married an old maid, thirty years older than himself, and never had any sons, and had seen angels in the woods or on the prairie, the Bible would be just as great and grand as though God had come down and walked around on earth and put up posters that He was here.

Jacob was a discoverer. Instead of discovering a new continent he discovered angels and reported it to the world; and everyone has been looking for, and wanting to be, an angel ever since.

CHAPTER XXV.

OUR BEAUTY AND STRENGTH.

A view is only grand and inspiring where one can see in all directions. Life is only grand and inspiring when it is connected and can be seen on all sides, where past history makes for it future light. Life is grand where it harmonizes with the trinity of time; where the past and present stand hand in hand like loving twins waiting to embrace their elder sister, the future.

What is man without a future?

What is a country without a future?

What is a God without a future?

The future of America is an important subject.

This nation is the hope of mankind, and it will never be blotted out as long as the "base idea" is

THE UNMORTGAGED HOME ON THE SOIL,

and the colors in the American flag stand for the trinity of patriotism.

It is an impressive fact that the founders of this government adopted a national emblem representing the principles of the trinity.

This shows that from association, if not from education, the patriots were under the influence and inspiration of nature and natural law.

It would be easy to read from nature why the American flag was adopted, if not a word had been written or spoken in reference to it.

Here is its Natural Law History:

When the soldiers of 1776 were fighting for liberty their thoughts were elevated above tyranny as high as the stars, and, as expressive of this thought, the stars of Heaven are found on our national emblem.

When the patriots poured out their blood for independence, as the stream of life ebbed away on the field of battle, they closed their eyes in death, looking into the blue sky.

The undying blood of patriotism, shed for right, justice and country, resting upon purity of principle and faith in the Ruler of the gilded Heavens, is expressed in "red, white and blue" on the American flag.

Our flag is a perfect and most glorious trinity, suggested and brought forth by nature and natural conditions surrounding the lives of the American Fathers.

If the Deity Himself had handed down an emblem to the American people, with a note of explanation, He could not have delivered a more perfect representation of principle. The principle of the trinity represented

by the American Flag is the principle upon which all things are founded.

The American Flag is not only a national but a

NATURAL EMBLEM.

It not only represents country, but life and universe.

If the fathers had studied six months or longer to decide upon an emblem, they would at last have settled on this one, for all conditions and surroundings suggested it.

If the blood of patriotism, the pure white thoughts of principle, the blue sky above, filled with stars, had not suggested it, the white man between blue days ahead of him and red-skinned Indians sneaking up behind him with a tomahawk would have suggested the idea of

"RED, WHITE AND BLUE."

Then there was the red fire and blue smoke of the cannon that blew the life out of "white livered" Royalists; this was very suggestive of "red,white and blue."

The British soldiers who wore red coats with white belts around them, carrying the white flag of surrender, with a deep blue look upon their faces when they laid down their arms and went home to tell how it happened, was very suggestive of "red, white and blue," and a trinity of colors suggesting thoughts to be preserved in a flag.

There was too much "red, white and blue" all around about that time to very well see or think of anything else, and these colors naturally float over us.

National history can be interpreted through natural law, as well as the Bible.

In addition to the trinity of colors suggested by nature and natural law,

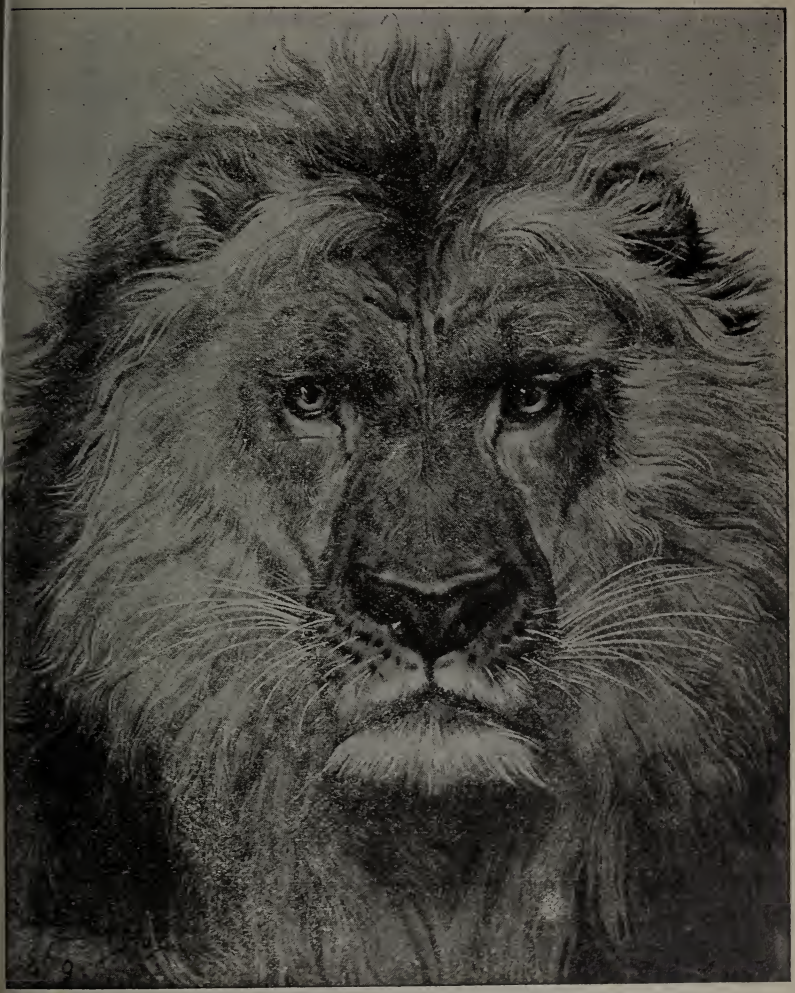
THE AMERICAN EAGLE

was given a place as a National emblem for the same reason. Natural conditions suggested this bird to go with the flag.

When nature backs a forefather, or any other father, he is an "up-to-date" parent.

CHAPTER XXVI.

THE KING OF BEASTS.



The Representative of Great Britain at Home and Abroad.

Great Britain believes in Kings; she not only believes in them, but raises and keeps a stock on hand, so that if one dies or happens to play out in any way, another stands ready to slip right into the harness and go on with the royal coach.

The English are something like the balance of humanity, more or less greedy and grasping. They were not satisfied with having two-legged kings to sit on a throne and stand around waiting to be called to get on, and by marrying and intermarrying to preserve what they call "Royal Blood," but they went out into the woods and got a great big chuckle-headed animal called

THE KING OF BEASTS,

and adopted him as a representative of their nation.

They set this animal king up on his hind legs. To make him look imposing they put a double twist in his tail, and to make him look more like themselves they put a snarl on his face to show their character.

Anything that has the appearance of being a king they have a great respect for and want as a member of their royal set. They took the king of beasts as a representative of royalty, on account not only of his royal strength but his royal capacity to roar and growl.

This four-legged, yellow-haired, bushy-headed king which they caught and took out of the woods was taken

to be emblematic of the greatest people on earth—which they supposed was them—in a dangerous form; but on looking around they found they were mistaken.

It was supposed that this yellow-haired, four-legged king would so impress all the nations and animals on earth, as to how they would be eaten up and torn to pieces if not careful, that everybody and everything would run and get out of the way when they saw an Englishman coming; that no one would ever bother him on account of being terribly afraid that the people represented by this king of beasts would chew them up.

This lord and king of the forest—their representative at home and abroad—has very long, strong claws. He can claw anything all to pieces—after catching it.

But he has to catch it before clawing it—this is where he sometimes goes hungry.

When our forefathers saw this last king that was to be overcome, it made a deep impression on them, and they concluded to get a king of their own to match it.

And instead of going out into the woods to look around for some coarse four-footed beast in a den, they took the King of the Air.

CHAPTER XXVII.
THE KING OF THE AIR.

The American Eagle.

THE AMERICAN EAGLE.

They did not have to look beyond a hemlock tree in the State of Maine to find a good king to represent this country; one not only with claws, but wings.

So they took the King of the Air and put it up to match the King of Beasts, and that bird has roosted over the lion's den for over a hundred years without losing a feather.

The lion is a dangerous animal to meet alone without a gun; he has caught rabbits asleep, he has feasted on the sweet flesh of the monkey, and bit off the end of the elephant's tail when the elephant was not aware he was at that end of him. But the lion has never yet feasted on an eagle, and never will, till one is found dead somewhere from old age.

Our forefathers knew a winning king when they saw it. They took one that walks on two legs like a man; one that sits and walks up straight; one that can stay on the ground or soar in the air beyond the reach of harm; they did not take an animal that prowls around in the woods, lives in a hole in the ground and sleeps on its belly.

The influence of the eagle as a national emblem has been very wholesome and great.

It is a bird of freedom, representing the spirit and idea of a free people who want to be that kind of a nation.

The way this bird conducts itself, as the representative of what a free man ought to be and should be, makes every American a patriot and fighter.

Bringing out the American Eagle and letting it fly around a little at this particular time is not for the purpose of annoying our friends and neighbors; it is to show how our forefathers were guided by Nature and Natural Law in forming the government and selecting national emblems.

As their object and idea about the whole thing was freedom; as that was what they had their guns out fighting for, they naturally took something that was able to stand up and make a first-class fight as an emblem to represent this idea.

If they had been trying to save a crown, they might have rolled one down in a hole with a yellow lion and told the ambitious fellow who was aspiring to carry around such a thing that he could have it by going down in the hole and bringing it out.

I am for the English-speaking people—because that is the only language I can speak.

And if those folks were in a corner and needed a little help, for a few days only, and I could do them any good, rather than see another nation that could not talk English humiliate them—without they had done something terribly wrong—I would go to war to help them out.

The English people should be more than proud of Americans.

An American shows what an Englishman can become, when he has a chance.

The thoroughbred American is an Englishman who has whipped another Englishman.

It took Englishmen to whip Englishmen; they should be very thankful for and appreciate this, as a credit to their own blood; that it was not done by some cheap race or nation that did not feel proud of being English.

It is a cold day when something cannot be found for which to be thankful.

CHAPTER XXVIII.

THE GREAT NORTHWEST.

To judge a nation, it must be looked at in the light of Time and Space.

Under this light, the United States occupies a peculiarly great and grand position in the history of nations. It is great and strong because formed at the right time and under the right influences to make it so.

It has grown great and strong, and keeps growing that way, because of space in which to grow. Because surrounded by conditions suggesting great ideas, and because great things have been and are still present to support them.

The United States is the Earth working upon man to develop him. It is the Earth changing its face by calling on man to do it. It is the Earth forcing man through his wants to contribute to her beauty and transformation. In return for this forced attention it furnishes him support.

The United States has been the land of promise ever since discovered, and promises now more than ever.

It is the land of promise, because for generations it

has furnished, and for years will continue to furnish, homes with happiness attachments.

The time to shape a policy is at the beginning, when there is time and space in which to develop it.

In the beginning, when man was an infant, the policy was formed by which he was to live and grow.

THIS WAS THE WORK OF A WISE FATHER.

Experience teaches that it is easier to bring up a boy right than to make a hardened old sinner over. Training a child is not only pleasanter but easier than reforming the villain and animating the loafer.

When once hardened, reforming the villain and making over the sinner is like making over an old coat full of holes to get a new one.

Every condition now says that man must follow the policy established by the Father of all.

Listen! Hark! Who is that calling?

It is a voice calling Adam in the garden, "Where art thou?"

"Lord, here I am, upside down and wrongside out. I have been kicking and finding fault about everything, until here I am. I don't like that condition called hard labor, and I can't live by sitting still; washing is too high, the board poor, the bed too hard for a dog to sleep on. If I meet a millionaire, I think he has robbed me;

if I meet a tramp, I am afraid he is going to beg from me, when I am without a dollar for myself; and Lord, here I am, full of trouble. It is hard to be shut up as a clerk, and it is lonesome and dry living in the country; I don't like to milk cows, feed hogs or clean out stables, and I can't live on nothing.

"I can't see any beauty in a flower or star. There is no comfort in existence, and when I die I am put in a hole in the ground, and can't see beyond that. Here I am, oh Lord, in trouble, grunting and grumbling, dissatisfied and unhappy. Lord, what did you make me and the world for, anyway? We don't fit together."

It is not strange man was left in the world to work for himself, to satisfy and please himself, to become a consumer for a cigar manufacturer or to walk around the streets with a sign on his back advertising a corn cure.

If he hears of someone who has paid out extravagant sums for parties, jewelry, flowers, or high prices for servants, this does not suit, because the money, according to his way of thinking, did not go in the right direction. But the diamond man, servants and flower girls who received high prices think it did; so there it is. This condition is general.

Children are dwarfed for want of pure air and look like plants grown in the shade; able-bodied men are hungry in cities; business men are staggering under loads

of debt, trying to keep out of bankruptcy; good people are willing to work; the country is full of everything, and yet there is complaint, suffering and discontent. This is ridiculous—absolutely ridiculous—to be in the United States.

It is the result of false education and want of knowledge of the truth, of natural law and natural advantages.

By looking at the map of the United States,

THE GREAT NORTHWEST

is seen standing like a large fat cow, with her broad rear end against Canada and her head toward the Gulf of Mexico.

It is well known that all the porterhouse, sirloin, tenderloin, milk, cream, butter and cheese are taken from the rear end of the cow.

The reason why the Great Northwest is so full of wealth and opportunities is, it is the

UDDER END OF THE EARTH.

It is the end containing the juicy meat and rich cream.

Everyone knows without being told that the horny, gristly, bristly end is not the tender end.

Everyone knows without being told that cream is not extracted from the horns. The horny end is the fodder consumer; the udder end is the treasury.

That people in northern latitudes are more prosperous and enteprising than elsewhere is not due so much to the superiority of the people when they start, as to the climate and soil back of them. The best man on earth could not survive without air to breathe and soil to support him; and the poorest would do well where wealth can be picked up out of the earth.

The reason people are so broad-gauged, prosperous and happy in the Great Northwest is, they are on the

UDDER END OF THE EARTH.

The first thing a calf looks for is the udder. And it is not surprising that people who are supposed to be intelligent should know as much as a calf, and look around and get on to the Udder End of the Earth to fatten.

The udder is something worthy of profound thought and deep investigation, whether hung on the rear end of a cow or the northwestern end of the United States.

CLIMATE AND SOIL

are of wonderful assistance in helping accumulate happiness and other useful things.

The reason why people are so happy and prosperous in the Great Northwest is that they are not left entirely to their own discretion about becoming so.

is a natural born boss out here, and helps drive everything along. While it does not indulge in loud talk on all occasions, it seems to have a silent appreciation that everything else rests upon and depends upon it. It has a wonderful influence over man, because he can't set his foot down without stepping on it. It sets him such stern and stirring examples that he is completely under its influence.

The earth is round, and keeps right on going around every day without stopping to rest, and that is the reason everybody and everything has to do the same to live and keep up with it.

When people quit going around on the earth it is hard to tell where they do go.

The earth moves at a high rate of speed. Those on it have to do the same or get behind and take all the dirt.

People are prosperous and happy in

THE GREAT NORTHWEST

because the climate and soil are desperately opposed to loafers. A man can't loaf here and do well; the earth gives him dead away. She points her finger at a loafer in scorn and contempt as far as she can see him, and weeds grow higher than his head to mock him.

It is not uncommon to see great big rank weeds point their leaves and shake their seedy heads at a loafer, just as though they knew he was afraid of them, and say, in their weed language, "Unless you get down and kiss the face of Mother Earth, and love and embrace her, you are not wanted here. If you will not do this, you are not any better than we are, and Mother thinks just as much of us as of you."

After listening to remarks of this kind from a weed preacher, it is not an uncommon thing to see a loafer turn pale and go loafing right on about his business.

The earth despises loafers and snubs them out here most fearfully every time she gets a chance. She is a regular "spotter," and tells the truth, no matter who is hit or how they feel afterwards.

There is too much climate here to live in an open house and look shabby in the winter. This is why people have their houses in such good order. It is the suggestion of natural forces. The climate demands enterprise and will not accept anything else. Those who do not understand this, sometimes think it is due entirely to the enterprise of the inhabitants alone, but the climate does its full share in helping make a good appearance here.

Where whole communities grow bright-eyed and walk with a quick cheerful step, strangers passing through wonder where in the world such people came from,

where they were educated and who their parents were; but are surprised to find them but animated manifestations of air and soil.

One does not have to be on earth long, especially this part of it, to become very much attached to and impressed by it.

Everybody likes the earth, because they cannot live off of it.

The earth is so wisely and wonderfully formed, and occupies such an important place in creation, that it is impossible not to love it; it is gotten up in a way calculated to arouse the affections of even a worm.

It is a blessed good thing it is inanimate. If it was not, it would hurt it to have so many people, and animals with hoofs, and railroads, and heavy buildings, standing around and running around on it. If the earth had feeling, it would be very unfortunate. It would cast a gloom over everything. If it had feeling, it would yell like a boy with a sore toe every time it was touched. If it had feeling, there would be a constant shout going up everywhere,

"KEEP OFF THE GRASS."

This would make everybody feel like a fool, and out of place.

The unfeeling nature of the earth is a blessing most

people overlook and never stop to be thankful for. If they stop, it is to smoke or play cards or something of that kind—not to be thankful for real blessings.

In nature, origin and influence, the earth occupies a field by itself.

One cannot look at or study it very long without becoming deeply impressed with the order of Creation or getting very full of schemes.

He will either fall down and worship the One who made it or go to inventing some kind of a tool to work it with, or sell to someone else to work with, so he can get rich making tools instead of using them.

The earth, as a subject to write or speak upon, is as broad as it is to live on. It is so large and accommodating as a subject, it is impossible to get off of it. That is the reason why we are here and like it so well.

You can talk about a white elephant in the wilds of Siam, an eagle soaring against the sky, the American flag, a four-legged king lying by the side of a throne, or a two-legged one sitting on top of it; the money question, matrimony, or any subject you really know or don't know about, and all are connected with the earth and earthy. What greater elasticity could be asked than this in a subject to accommodate thought?

CHAPTER XXIX.

WHERE WE ARE AND WHAT IS SEEN.

The Great Northwest, as revealed through the light of time, is a mirror wherein the world can be seen, and see itself.

By examining the path that has led to the development of the American people, we find it to be the open field, inviting the world to come and enjoy the sunshine of manhood and nationhood.

Natural conditions are the basis of our National growth.

THE GREAT NORTHWEST

is a book containing wonderful things.

From the unoccupied space in it, we read the secrets of time and mysteries of creation and find the silver key to the gate of progress; the crown of man's growth.

That which is, must decide that which is to be.

Man's destiny on earth must be decided by the earth. Being on the earth, the earth must decide his destiny.

From the book called

THE GREAT NORTHWEST

we read that free open territory invited the first settlers

to the country. That free open territory enabled the colonies to establish a free government.

That free government and open territory combined has enabled the country to reach its present size and strength.

One hundred and twenty-two years after signing the Declaration of Independence, the American people are found at the jumping-off place.

They are not only brought to the Great Northwest but to the northwest quarter of the last quarter of their possessions, possessing original and golden advantages.

WE STAND HERE CONSCIOUS OF TRUTH.

We are where it is like making a last will and testament in recognition of approaching changes.

Where it is like a man seeing around him not only his children, but his grand and great grand children.

That which we see as new faces and new features is but development revealing truth.

It is man's relation to creation coming to light through his growth.

The colonies that started on the shores of the Atlantic are now hovering on the shores of

THE PACIFIC.

So far as territory is concerned, the American people know it all; have kept all they ever possessed and added

to it; there is nothing left to discover but hidden treasures in the earth, and that which can be gotten out of it by labor.

We read from the book called the Great Northwest that the future of America must be self-improvement,—the upbuilding of country and home on lines of honor and justice.

We read that the truth is not only coming but here,—made manifest through man's relation to the earth.

The natural desire used to be, increase of numbers. The concern now is, how to make all classes see and follow the truth.

Unless this prevails progression cannot be in the right direction. The truth is seen in the mirror called

THE GREAT NORTHWEST,

by reason of man being able to compare his own size to that of the earth; by being made conscious of his relation to space through time.

Through development, man is reflected as a light and force in creation; seeing this makes him conscious of Divine Truth.

"BE FRUITFUL AND MULTIPLY."

Divine truth is recognized here, because the First Words are in harmony with man's growth and natural desire.

Divine truth is recognized here, because natural desire has developed through time into a conscious force throughout the world. Elements planted in man have grown to infinite size, making man conscious, through his nature, of Divine Truth.

"AND REPLENISH THE EARTH AND SUBDUE IT."

Here Divine Truth is recognized again through man's wants and desires.

The earth being the only place to which he can go to meet his wants, the truth is shown through this relation. As farther evidence, time, creation, and life are linked together by this command.

Multiplying is a work of time. It is also necessary to "subdue."

But, as multiplying keeps multiplying,

WHAT?

By reason of man growing and the earth not, the waves of life, in time, must cover the earth like an inundation.

Thousands are now found in cellars and the numbers in upper stories and attics are increasing daily.

Natural Law says that from this on, life will pour down thicker and faster, because of the fountain's constant growth, broader and deeper.

The future of our country rests upon the unoccupied space in it and the conduct of those in the space occupied.

After the unoccupied space is taken, the foundation must be virtue and intelligence alone.

A republican form of government rests on the virtue and intelligence of the people—on that of the individual. The strain on the foundation must be greater in the future than the past, because of more population and no greater space. While people grow in numbers, the earth remains the same in size.

As space fills up, the price of living room will be in proportion to numbers.

When more people have to occupy the same room and bed, if virtue and intelligence do not prevail, there will be terrible discord, discontent and crime.

As long as space continues open and opportunities in sight, the pressure of steam in the boiler of life cannot gather. But when filled up, virtue and intelligence must be the foundation or the boiler will burst and blow up all society.

Man must have a future to look to, to sustain him.

Without this, he is like a wagon standing still, full of passengers, going nowhere.

The life of the United States has been freedom and free homes. With this to stimulate growth, fortune hunting and money-making have filled the minds of the masses to

such an extent, many dangers and imperfections have been overlooked.

But as space fills up, imperfections are becoming noticeable and calling for correction. After all good fields are occupied, which will not be long, the future will depend upon the fulfillment of natural and Divine law.

Then, the question will be, not the establishment of liberty; for that is established. It will be the maintenance of liberty; of keeping that which we have; not letting it get away through anarchy, dry rot, or other cause.

The future, not only of this country, but the world, depends upon man following the Divine way to "dominion."

The nature and value of the Great Northwest is just beginning to be realized and appreciated. From this on, it will grow in importance; developments will be brought to light from this source, beyond anything yet imagined.

Great things must come from here, because in the earth to be gotten out. Because they have been seen and felt, and are known to be here.

They must come from here, because it is a country of inspiration, as well as great and varied resources; and because the resources are the cause of the inspiration.

They must come from here, because inspiration is a natural product of the climate and soil.

The future of our country must be shaped and decided very largely from conditions found here.

In the first place, this is the only open territory left in which to work out certain ends.

In the second place, the light of the world shines upon this particular part of creation, giving it the advantage of all man's growth and experience.

In resources, it is the richest part of the globe, and the only territory that is grand and magnificent, open for settlement, surrounded by modern civilization.

There is territory enough in undesirable localities, ruled over by despots and inhabited or surrounded by savages, where none but a slave or savage would care to live.

But there is only one Great Northwest under the sun, where a man with manhood and hope of the future would care to make a home.

The start cannot be made too soon to build upon the

"BASE IDEA."

Conditions are in evidence everywhere, not only of its importance, but that time will establish it.

The truth is revealed and the future read, from simplest and clearest causes.

When two bodies are placed together, one of which expands and the other does not, it is only a question of time when the expanding body will cover the other, no matter how small it may be at the start. If expansion is continuous, size will be unlimited.

Man being an expanding body, and the earth not, it is clear that in time man must cover

THE EARTH.

Then the grand work will be the perfection of man by himself through natural forces.

This has been going on ever since man was made, but will go faster, and become more universal, with time. The effect of man's growth upon himself and the earth is read from natural law.

As there is but one foundation on which all can stand, and as happiness depends upon all standing on this, in love, it is easy to see as numbers keep crowding on the same foundation, within the same space, that there must be perfect knowledge and recognition of true conditions to maintain harmony.

As man grows broader, thicker, taller and heavier, for centuries to come, he will have to be in honor and wisdom, like an expert wire-walker to balance himself on the earth in peace.

It is only a question of time when through development man will be in this condition.

It is only a question of time when all parts of him will come together. When those parts now scattered over the past, in different parts of space, will be found in

DEVELOPED MAN.

As God made but one man, and that one is still alive and growing, it is only a question of time when the parts now under the earth, will be united with those above the earth. When fully developed through time, man will be one of the most interesting and important works in creation.

Then every breath he draws will be entertaining and instructive.

He will then be a genuine attraction on the lecture platform. When developed, each thought will be the life of some individual from birth to the present moment.

Developed man will tell how one feels perishing in flames.

What a martyr sees and thinks about as his flesh turns to ashes.

How one feels being drowned; when going to the bottom of the ocean to sleep beneath the waves for thousands of years, to dream among the inhabitants of the sea.

If the individual perished by freezing, how he felt turning to ice. If murdered, the feeling when hit by a bullet or stabbed by a knife.

It is a law of nature that two bodies cannot occupy the same space at the same time, consequently it is impossible for two people to be and look just alike in every particular.

Space being the mother of life, no two are just alike, because never in the same space at the same time.

Being under a different influence by reason of a different relation to Mother Space in reference to time, each one does have, and must have, a different surrounding; consequently a different look. Occupying different parts of space places everyone in a different position, if not in a different relation to life.

THIS IS NATURAL LAW.

If two people were six thousand miles, or only six inches apart, they would occupy different parts of space.

The greater distance would make a greater difference in looks and habits, but there would be enough difference six inches apart to tell them apart.

Instead of being a resident of some frontier, or backwoods county or a local politician,

DEVELOPED MAN

will be an inhabitant of the universe. He will visit and receive visitors from other worlds.

But before doing this, he must complete his growth by finishing his work here. He must "replenish the earth and subdue it." He can only progress in the order of creation, as he follows creation's order—this is Natural Law. He must do this whether he wants to or not.

When fully developed, man will not look at one little spot as the

GARDEN OF EDEN.

The whole earth was, and will again be, a garden, covered with fruit, flowers and singing birds. When man was put on earth it was no larger, in the eye of the

CREATOR,

than a dew-drop on a beautiful rose, sparkling in the morning sun. Just having been made, everything was fresh and in full bloom.

When man was made everything had a divine fragrance and grandeur, because nothing had gone to decay. The earth was in a smiling state of infancy, tinted by hues put on by the Master Artist himself.

It was all a garden. Man could not have put his foot down without being in one filled with beauties.

But when trees shed their leaves and flowers faded, when birds went to another clime, man found himself in a changed condition.

When he looked upon withered grass and heard the wind sigh through bare branches above him, he was lonesome indeed.

THE EARTH WAS NO LONGER A GARDEN.

It was a dreary solitude, through which he must toil and plod for centuries, driven by want and haunted by sorrow, looking for the God who made him.

He had everything to learn and accumulate. Through time and development he is becoming master of the situation.

The future is foreshadowed and read through the Great Northwest, by seeing unoccupied space here being constantly filled by the growth of man; this condition reveals the truth; the filling of space by the growth of man is as plainly seen as the growth of vegetation. The result of which is proof of the text under consideration.

CHAPTER XXX.

MY COAT OF ARMS.

When you see it do not ask: "To what lodge do you belong?"

Not any. Was never in any, not even a wigwam. Do not know a pass word or sign of any order.

My coat of arms represents neither a religious, secret nor political organization.

It represents the broad principle of creation.

A principle older than man; one that will stand long after present man has left the Earth.

It represents the principle of the Trinity—a principle embracing all things.

MY COAT OF ARMS IS THE PERFECT TRIANGLE.

It is three inches wide; the sum of the angles is three feet; it has three sides and three edges, and is painted three colors, in honor of the American Flag.

By having three colors, just as many trinities can be found on it as there were holy apostles.

The three outer angles represent the Universal Trinity.

Eternal Time, Eternal Space and Eternal Life.

The three inner angles represent the trinity of the family circle.

Father, mother and offspring.

The colors on the base represent the trinity of time.

The past, the present and the future.

The colors on the right elevation represent the trinity of man.

Man being the fruit of the union between God and the earth, this trinity is God, earth and spirit.

The colors on the left elevation represent the trinity of nature.

The animate, the inanimate and the conscious-animate.

The three sides, on one side represent the trinity of life.

Which is inception, conception and birth.

TURN IT OVER.

The three sides now presented represent the trinity of friendship.

Which is sympathy, truth and love.

The colors on the base represent the trinity of home.

Which is earth, labor and fruit.

The colors on the right elevation represent the trinity of industry.

Which is agriculture, manufacturing and commerce.

The colors on the left elevation represent the trinity of happiness.

Which is God, country and home.

The three outer points represent the trinity of salvation.

Which is faith, hope and charity.

The three inner angles represent the trinity of Government.

Which is manhood, brotherhood and statehood.

Trinities without end can be counted on the triangle.

The triangle is not a handsome emblem or figure, but the most perfect representation of principle of anything known.

As a coat of arms it does not represent the Reeve family

alone, but the great human family,—all in the Earth and upon it.

By representing the principle of the trinity the triangle shows that which I am,—only at atom of the great whole, but a conscious atom. Through consciousness I am connected with and become a part of all.

Being conscious makes man aware that his perfection depends upon helping make others perfect. Not until all are perfect, through consciousness and intelligence, will the creation of man be finished.

CHAPTER XXXI.

AN APOSTLE AND A LOG CABIN.

Man intelligently connected with nature is in the highest relation to life.

Man being only the conscious part of nature, or the intelligence through which nature communicates, the most exalted of all relations is the earth speaking through man; responding to labor and yielding fruit from thought.

Science is but developed nature.

Multiplied numbers is the necessity for "Man to till the ground."

The earth is not only worthy of compliment, but demonstration and ceremony.

In honor of the One Who made it; in honor of the first word spoken in reference to it; in honor and truth being brought to light through the growth of man, I propose to honor the earth with a

PUBLIC CEREMONY.

My ceremony will consist in putting a log cabin, such as honest men used to live in, not to get out of debt, but to keep out, on wheels, under the American flag. It will

then be taken to the boundary line between the United States and Canada, turned around and driven the length of North Dakota.

After driving from Neche to Wahpeton, it will be at the option of the writer to declare the ceremony over, or continue it on to the Gulf of Mexico—or in any direction his judgment may dictate.

This book will be taken to meet expenses.

If impossible to interest the people in it sufficiently to get food, milking cows, splitting wood, or any honorable work will be cheerfully performed, if necessary.

Knowing the generosity of North Dakota people towards tramps, by having a movable cabin to sleep in by the roadside and horses trained to stand on picket ropes, the risk of getting from Neche to Wahpeton will be cheerfully taken. The intention is to call at towns on the way; but not impose upon the people.

This ceremony is my way of expressing faith in the land on which we live.

When people become convinced of certain things, faith is usually expressed by some kind of ceremony. In religious matters, the ceremony may be sprinkling or dipping under water; or, it may be getting down on the knees and praying to an unseen power; or, it may be standing up and shouting in an excited manner, and making others think they are in danger of immediate destruction.

My ceremony is purely and simply in honor of the earth and that which is believed to be true regarding it.

It is in recognition of the fact that the growth of man means its occupancy; that the occupancy of the earth means subduing it; that subduing it means man's perfection on it; which, in time, means Heaven, or the way to reach it.

Subduing the earth, as the solution of the problem of society, as the unfoldment of the beauty and wisdom of creation, is altogether a different proposition from being a slave under a mortgage holder to support some one else on interest money.

Building a house is from the ground up. Reform must be from the ground up.

The man on the unmortgaged farm has freedom to act.

Suppose one ever so competent, filling the place of an employe, under the bond of a Guaranty Company, should attempt to engage in reform against a corrupt employer. How long would he last? Just long enough to reach the street; and he might not get employment again for five years.

But if he had manhood enough to go on a piece of land, and dig his living out of the earth, he could not be discharged. He could support any opinion he pleased as long as willing to work, and would have influence with his neighbors.

A reformer must be independent of other classes to carry on a work of reform. The unmortgaged farmer is the strongest of all in this respect. His strength rests upon natural conditions not by way of personal favor from some one who needs the assistance of a tool, who will kick him out as soon as through using him.

A young man with ambition will never exchange an independent position on land to be a cheap slave under an employer.

The unmortgaged farmer stands at the head by reason of natural law.

MY COAT OF ARMS

will be on the sides of the cabin.

A coat of arms might seem out of place on a log cabin, but when properly considered it is the most appropriate place of all for one.

My coat of arms does not represent what has been done only, but that which must be, and will be.

The perfect triangle must be equal on all sides; so must the trinity of existence. Man being the fruit of the union between God and the earth, the earth and man, forming two sides of the triangle, must become perfect to correspond with the third side.

It is my belief that natural conditions will force man

to direct his attention to subduing the earth. Which is made clear by his growth.

It is my belief that as soon as this is plainly seen by all, social and industrial conditions will change.

It is my belief that as soon as this idea becomes fixed in the minds of the people as the "Base Idea," the nature and channels of thought will change accordingly—and all conditions will be more perfect.

THE END.

P. S. Please be looking for me.

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YOUR FRIEND AND MINE.